PREMA-SÂGARA OR OCFAN OF LOVE

THE

PREMA-SÂGAŘ

OR OCEAN OF LOVE

BEING A LITERAL TRANSLATION OF THE HINDI TEXT
OF LALLU LÂL LAVI AS EDITED BY THE LATE
PROFESSOR EASTWICK, FULLY AFNOTATED AND
EXPLAINED GRAMMATICALLY, IDIOMATICALLY
AND EXEGETICALLY BY FREDERIC PINCOTT
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SOCIETY), AUTHOR OF, THE HINDI
MANUAL, THE SALUNTALÂ IN
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SANSKRIT HITOPADES A
ETC. FTC

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always been treated as the first reading-book placed in the hands of Hindi students, and it will long remain a book of primary value to every European resident in northern India. It is a book perfect familiarity with the contents of which is absolutely essential to the missionary for it contains the life work of that revelation of Deity which commands the most absorbing interest among the people of India The two great objects of worship in modern India, whose influence extends to every act of life, are Rama and Krishna, the former being the exemplar of heroism and fidelity, and the latter the type of supreme love The m cidents in the lives of these adored beings are familiar to every Hindu throughout the length and breadth of India, and no Western person can understand the people, and no missionary can address himself advantageously to the work of his cilling until he has made himself master of the facts, the philosophy, and the spiritual import of the records enshrined in the Ram's vana of Tulst Das, and the story of Krishna's life as related in the Bhaggrad Gila It is the latter work which was presented to his countrymen in their great vernacular by Lallû Lal in the Prema Sagara, a translation of which into English is given in the present volume. The passionate adoration which Hindus feel for Sri Krishna is conveyed in the following words, quoted from an Indian newspaper of December 27th, 1802 -

"We cannot but place him in the front rank of those who are regarded by the unanimous voice of all mankind as the spiritual lights which lead men to subation. All his Scitions were Nish kama [without desire], and he left his body while in Simildh [holy meditation]. He is regarded by the greatest Rishis of this land as the Puria Brahma [perfect God] the megaration of the Absolute. If one desires to see the very embodiment of the Vedanta philosophy, he will not be satisfied with Buddha or Sinkara, with Rana or Christi, with Mulanimador Chutanya, the spiritual grandeur of Sin Krishna alone will shime before him like the rhsolute space, from whose standpoint the milhon fold curtant of Maka's is non existent."

Such being the esteem in which Sri Krishin is held, it is clear that/no book could be better suited to the missiourity, the tracher, and others who are called upon to mix among the people, in order to learn the great vernicular of India, than the Prema Stears of Lalla Lall This, in firel, his been the chief we to which the book has been put by Europeans, and it must long continue to fulfil that office

The first edition of the text, containing only half of the story was numbered in these and it was not until then that I allo I all completed the text, and reprinted the whole in a single volume. In the third edition appeared with the addition of a sociability and in 1831 another edition followed. Cleven years after this last, in 1842, a carefully revised edition by Pandit You Dhain Misra was published under the natronage of the Government in India Then in 1821 followed the standard text of Professor Eastwick, which was printed at Hertford under the liberal natronage of the Honourable Court of Directors and this has remained the text book to the present day. There have been two translations into English of this popular and useful work one by Captain W Hollings, of the 47th Regiment Bengale Name Infantry, and the other by Professor Eastwick himself Cantain Hollings's translation from one of the early editions is original and valuable, and the translator's intimate relations with Indians, and familiarity with colloquial Hindi and the ideas current among the people, enabled him to catch the meaning of phrases that would have proved obscure, or even unintelligible. to others less specially qualified. Unfortunately the Captain was a busy man rather than a scholar, and cannot have given sustruned attention to the whole of his task. The result is a work of uneven merit, which cannot meet the requirements of a student of Hundi

Professor Eastwick made his translation expressly for the use of learners, and stutes in his Preface that "every endeavour his been used to make it as literal as possible, without reindering it altogether unintelligible". A comparison between translation and text, however, fails to support this claim, for the Professor constantly departs from the form of his text for the purpose of imparting a quantities to his English rendering, and sometimes apparently for no othe 'object than that of presenting the ideas in a manner altifering ifom that of "Captain Hollings." After and there, however, perhaps accidentally, he agrees with the Captain momitting entire sentences, which are nevertheless found in his own Hindi text. Professor Eastwick also occusionally alters in deas which may have been deemed intelgant, such as changing "an umbrefla" into "a canopy," and "a cuckoo" into "in bird,"

because in England people do not consider a cuckoo to be a sweet songster. He omits the phrase "with gait like an elephant" when applied to a lady for similar reasons, and changes "a young man" into "a man of extremely youthful appearance". His translation is furthermore, in many places, at variance with his own text, which is the one he is supposed to be rendering, and he even changes interrogations into uffirm tions. In fact, the Professor's translation is very far from literil, teven to the extent of furnishing equivalents for all the sentences as they occur. Poetic effect seems also to have been studied, and words are introduced for which no equivalents are to be found in the original, while points of idom elsewhere are passed over untranslated. The defects here indicated must have greatly, detracted from the utility of the Professor's work.

detracted from the utility of the Professor's work

The translation of Professor Eastwick has, however, long been out of print, and the high sprice obtained for such copies as occasionally change hands is a sufficient indication that a transla tion of the Prema Sigara is still in demand

✓ Unfortunately for India. Hindi has not received the encouragement which its im portance deserves, and it is, therefore, only the trader, teacher, and missionary, who, impelled by necessity, give attention to its study. The consequence is that those desirous of learning this rich, expressive, and useful language are left very much to their own resources It is to meet this state of things that the present translation of Professor Eastwick's text has been prepared. It has been brought to the level of a beginner whe having acquired the elements of the language from a Grammar, tal es up the Prema Sagara as a text book without any instructor to guide his first attempts at reading, translating, and acquiring Hindi else than a faithful translation, sentence, by sentence, for the practically useful purpose of teaching the learner the exact mean ing of each phrase, and the explanation of every idiomatic turn as it occurs. It is a book of instruction, and it keeps to that restul, purpose throughout. Any attempt, to worder the literal translation of such a book pleasant reading is worse than useless, for, in works like the present, where both the ideas and the idioms of the languages concerned are so violently in contrast with each other, accuracy must mevitably be sacrificed to style, and even to secure the humbler object of well rounded sentences

Those who use this translation must remember that its sole object is to teach the language by giving an accurate rendering of each phrase, and by explaining every sidom in a book the contents of which ought to be known by every European residing in India.

The method of translation here adopted has, therefore, been one suited to the progress of the learner The first chanter is as closely literal as the English language permits, preserving, as far as possible, the very structure of the Hindi sentences, so that the student may realize the logical sequence of ideas in the Indian mind All words needed to complete the sense are carefully marked by brackets and all unusual idiomatic constructions are explained In the second chapter the translation is still quite literal, and all supplementary words are indicated, but a choice of expression has been allowed, showing the adverbial character of the Comunctive Participle, &c , &c In the third chapter the structure of the Hindi sentence is less rigidly adhered to , for by this time the student may be supposed to have accounted some familiarity with Indian methods of thought In this way, while still translating literally sentence by sentence, a little more play is allowed to the English Janguage, and in the latter half of the book the brackets have been omitted

Throughout the entire book the literalness of the translation is consistently maintained but the notes on idioms, &c., neces sarily diminish as the book proceeds. It is a mistake to suppose, that the study of a language is facilitated by placing obstacles in the path of a student under the fallacious idea that it makes him think. The too commen result is that it disheartens him, and gives him wrong notions at the beginning of his course, thereby rendering subsequent progress needlessly difficult. The object of this translation is to facilitate progress, and to make the path more easy, so that the student may be encouraged by rapid and real progress and may acquire a correct idea of the structure of the language he is endeavouring to learn. This help is especially needful in the case of Hindi, because, in most cases, it has to be acquired without tutorial assistance.

It has already been stated that this is a translation of Professor Eastwick's text of the Prema Sigara, because that has long been the standard text, and is the only version generally available. The text is, however, disfigured by a plentful crop of misprints, x Preface

and by eccentric and inconsistent spelling. In my notes I have directed attention only to such of these blemishes as affect the sense, or might confuse the learner. It is to be regretted that the transpositions of words indulged in by Lillu Lil from the childish desire to create assonances, were not put right by the Editor. All these should have been swept out of the prose, and a consistent method of spelling should have been introduced. An entirely fresh Vocabulary is needed, giving all the words occurring in the text, and arranging them in alphabetical order, besides introducing the miny very needful corrections. The subject is only alluded to here, lest the student might be occusion ally puzzled by the differences between the renderings of this transitions and some of the statements in that Vocabulary.

FRANKIC PINCOTT

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Page 164, note 3, for p 49 read p 149

PREM-SÂGAR;

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OCEAN OF LOVE

REVERENCE TO THE HOLY GANES/A.1

Obstacle-cleaving, most famous, elephant-faced, resplendent, Grant the boon [that] much advanced may be pure 2 speech [and] intellectual delight.

Thee, [whose] two feet the world is gazing on, and meditating on day and night;

Mother of the Universe, Saraswati 15 grant aptness and eloquence to me, remembering [thee].

[At] one time the story of the Tenth Section of the holy Bhāgavata [Purana], composed by Vjaadev, Chaturbhij Miśra converted into couplets and quatrains [m] Brij-Bhāshā, that, for [the use] of the College, in the reign of the revered ling of kings, the repository of all [good] qualities, the vartuous, profoundly

¹ Gausta, = gaus, "company," and ifs, "bod"; "the leader of the troop" (of suberdumet dentee). He is the Hindigg of a starctly, with a humin body and an elephant's head, having, however, only one task. The head is, no doubt, complimentary to the well known asgustry of the elephant; but the Brahmakvaria. Furfan asserts that it was due to the first gluce which the planet Saturn gave to the new-born son of SYm and Pairvai. No somer hald that ill-onerged the remains of blus, hereupon Vusbou, hastly feding a sleeping elephant, cut of the head and chapped at on the chalf's shoulder. Canness bolic assets and removes obstricts, and his name is, therefore, cried at the commencement of all under 'takings, whether therary or practical'.

For usufad read vasal, 1: "pure," not "postcones"?
Sorarquit means "the water," and is the name of a tream in the Panjubulach watered the holy region of the Huddis in Vedic times. On the banks of this stream the solomous startings were performed, and the flow of these punifying waters was compared, and afterwards identified, with the flow of punifying speech, perfect, and sacred tests. Thus where the regioned as the goddess of speech, the inventions of the Devanigual alphabet, the pursoness of windom and the timestally the purposes of wadom and the timestally all the purposes of wadom.

intelligent, and illustrious Governor General the Marquis of Wellesley,—

[He] adorned poets [and] scholars, clothing [them in] jewels

Having repeatedly investigated knowledge, he [to] the delight [of his] heart made all subject [to himself],

[By] the fame [of his] munificence, all around, the hearts of noets were elevated.

They are coming [and] they are receiving rubies, jewels, horses, elephants, and much wealth

And by order of the revered patron, the gifted conferrer of happiness, Mr John Gilchrist, in the year [of Vikramaditya], 1860, Sn Lallu Ji Lal, the poet, a Gujarati Brahman, [of the] Sahasra Avadich [family], an inhabitant of Agra, taking the gist of it, rejecting foreign vocables, [and] relating [it] in the pure language of Dehli [and] Agra, has named [the book] Prema Sagara But, by the departure of the revered John Gilchrist, it remained half done and half printed 2 That same [book] now, under the rule of the famous ruler of kings, the most compas sionate, beneficent, renowned, and glorious Gilbert Lord Minto, by order of the famous, the abode of happiness, liberality, and kind ness, the fortunate and powerful, Captain John William Taylor, and by aid of the revered, profoundly intelligent ocean of kindness, the benevolent and fortunate, Dr William Hunter, and with the suggestions of the revered, most accomplished, kind, and fortunate, Lieutenant Abraham Lockett, that [aforesaid] poet, in the year [of Vikramaditya] 1866, completed [and] printed [the book], for the instruction of the students of the College 3

¹ The era of Vikramuditya began fifty six years before Christ, and therefore, by deduct og that number the date of the corresponding Christian year can always be ascertained.
² Lit, "formed and half formed, printed and half printed", but the phrase

² Ltt, "formed and half formed, printed and half printed", but the phrasmeans simply "half-dore"

means simply "half-done"

The gentlemen bedgepoles of were —"related Colley, Laid of Wormpton,
"The gentlemen bedgepoles of were —"related Colley, Laid of Wormpton,
"The gentlemen bedgepole Wellington He has Governor General of India
from 17th May 1758 to 30th July, 1805, and, in consequence of the success of
has administration, was created Marquis Well-ley. The Earl of Vintou was
Governor General from 18th July, 1807, to 4th October, 1813. Dr Galchnit was
a melicial officier in the engloy of the East India Company, at the beganing of
formed the medium of communication between the Persuan rulers of northers
India and the substances. He gaused a subset Jouentry 2 he worken in this
mongel dudect, and by coposody enriching it with Persian words may be said to
have created what Luropean call the Hindustan language. This artificial
then at a prod gous rate and has had the unfortunate result of greatly obstructing
communication between the rulers and the ruled Cpt 1301 and Levic
Lockstit were officers of the East India Company's Bergal Army who with Dr
the creation of Urifus.

CHAPTED I

- P. rd shit becomes him in Hastingnura. He insults the Pada Lowis and current by the son of the Risht—He repents of his sin, retires to the Ganges to die by the son of the Rism—rie repents of an am, returns to the Ganges to the of Sri Arishna, the hearing of which confers salvation on Aino Parikshit— The birth of Kans-His efforts to suppress the worship of Vishnu-The birth of h riches announced
- Now [18] the story's beginning 1 At the end of the great Bharata [warl, 2] when Sri Krishna had disappeared 3 the Panday as. having become deeply grieved fandl having given the dominion of Hastmapur to Parikshit, went to the Himalayas for [final] dis solution, and King Parikshit, having subdued all countries, began to reign justly After some time,5 one day, King Parikshit went to the chase, [and] there saw a cow and a bull running along towards [him], behind them a Sudra, with a club [in his] hand, was [also] coming, beating [them] When they drew near, the King [having become] grieved and enraged, called to the Sudra [and] said. "Hi! who art thou? Explain thyself, that thou art beating a cow and a bull. knowingly 10 Hast thou supposed Ariun
 - This should be atha both from bhak. It is a Sanskrit phrase.

² After Mahdbhdrat the word yuddh is understood, as is frequently the case. It means "the great war of the descendants of Bharata," in which the sons of Dhritarashtra and Pându who were descended from Kuru and Bharata contended for mastery in the neighbourhood of Hastinapur near Dehli. Bharata was the son of Dushvant and Sakuntala and the story of his birth is told in Kalidasa s well known drama, bearing his mother's name For antaradhin real antardhin

The Pandavas are the five brothers the reputed sons of Pandu, who formed one of the contending parties in the great war. Their rem nutation of hard won sovereignty is related in the Mahaprasthanika section of the Mahabharata

b kitne ek is indefinite . din =

to is here the correlative of ek don I chald and 'to advance towards', drave chalf dat, "to approach in a

running condition' Colloquially daure chale & a is the equivalent of 'Hurry up or Look sharp!" The Past Participle thus inflected implies concurrency as to time, ht "a

club spening held [in] the hand, i.e. with a club in his band.

* For bhumbhild, read shurshild.

The kar is the termination of the C n junct ve Particuple, applicable to all three of the verbs

10 The Conjunctive Participle may often be thu translated adverbally This disjointed sentence is the fir t instance of the rhyming prose with which Lalla Lal has filled this book. The jungle of sound is revealed by printing the words thus-

Are! tu kaun hai? annà bakhan kar. Jo marta has gaje au hail ko pinkar

The next two sentences are also rhyming couplets. Attention will not again be called to this, but whenever the student meets with an awk varily constructed sente Ce he may and the explanation in some transpo ion of words to produce a rhyme

gone afar, and hence hast disregarded his law? Hear [me]! in the family of Pandu 2 thou wilt not find any such person in whose 3 presence anyone shall oppress the humble " Saxing this much. the King took This sword in This hand. The other perceiving that [action], stood still from fear Then the King, having called the cow and bull near [him], asked, "Who are you? Tell me clearly; gods are you or Brahmans? and why are you fleeing away? Tell [me] this fearlessly, while I am here no one has

so much power as to afflict von 118 This much was heard, then 9 the bull, having inclined 10 [his] head, said, "Maharai! this form of evil, fthis] black-coloured, frightful figure, which is standing in your presence, is the Kaliyug, 11 because of his coming I am fleeing away. This cow formed [one] 12 is the Earth, she also is fleeing from fear of this same [Kali yug] My name is Dharma, 15 I have four feet-penance, truth, compassion, and meditation. In the Satvayug my feet were twenty twentieths,14 in the Treta-yug [they were] sixteen, in the Duapara [they were] twelve, now in the Kali yug four twentieths remain, hence during the Kali [vug] I am unable to move about "15 The Earth said, "O incarnation of justice! I also cannot remain in this Age [of the world]. 16 because S'udris

Lut, " not recognized "

For Pandu read Pindu throughout

This untranslatable & is quite idiomatic as a pivot linking two clauses, one of which illustrates as well as complements the other

4 Let, "became erect through fear"

burhikar = instructionis bhard sand is continuative, on the model of chald sint

" mere rahte, "my remaining," i.e. "while I am remaining here" sinf and to are correlative

The to simply emphasizes tab

10 For bhukd read skuld

11 The Kali yog is the last of the four ages into which the life of every cosmical creation is divided. The names of the four ages are Krita or Satya, Treta, Designar, and Kali, the first endures of the four ages are Krita or Sayla, 1904, Dwapara, and Kali, the first endures for 4000 divine years, with a perial of 400 divine years both before and after as a kind of twilight, the second age lasts for 3000 divine years with two periods of twilight of 300 years each, the third age endures for 2000 divine years, having 200 years of twilight both before and after and the fourth age will consist of 1000 divine years, with two twilights of 100 years each The divine years are each as long as 360 years of men, and therefore the duration of a creation is a tolerably protracted period. It may transpallize the nersous to know that the present, or hall, age is to endure for 432 000 years of men, of which only about 5000 years are as yet expired. swords is an affix; for firth! read friha! throughout

13 Dharma is Justice personified (based on des, "to hol 1, fir, restrain"), and bence also applied to Virtue and Kel gion. In Manu's Code (1 98) it is asserted

that the luth of every Brahman is a re incornation of Dharma.

14 bisruf is the twentieth part of anything , therefore, bis bisme means "twenty twentieths," or the whole Hindu arithmetic is throughout quarternary, and cons anily presents mult p'es of four

"That is to say, Justice and heligion have but little currency in the Kali-

This Passive construction combined with the Ablative expresses impossi-

laher

by my become kings will inflict upon me excessive wrongs I their burden I shall be unable to endure from this fear I also am builded 1 and be made to chause, nom that I as an affecting." Upon hearing this the King angrily said to the Kali yur. "I [will kill thee on the instant"? He agitatedly haying fallen at the King's feet, entreatingly said, 'Lord of the earth!'s now, indeed. I am come [under] your protection, 4 please indicate some place for me to remain in because the Three Times and the Four Ages which Brahma created can in no was be obliterated "5 Upon hearing this much, King Parikshit said to the Kali yug, "Dwell in these places [only] —in gambling, lying, the alcohol market, harlots' houses, murder, theft, and gold" Having heard this, the Kali [vug], for his part,? departed to his location, and the King fixed religion in his heart, [and] the Earth assumed 8 its proper form The King then came [back] to the city, and began to rule religiously Some time [having] elapsed,9 the King again once 10 went out

to hunt, and [by] continuing the sport 11 became 12 thirsty. In the very [golden] crown on his head the Kali yug was actually resid ing . If he, having found his opportunity, made the King ignorant The Ling urged by 14 thurst, came where 15 the Rishi Lomas 16 seated 17 Twith his? eyes closed, engaged in the meditation

1 adharm is plural, as is seen by the follow no tin

The Present tense used for the Future, to show the promptness of the 3 For Prithingth read Prith a indth

Let , "into your asylum , saran should be faran, and the word is properly For mele ne read mele na itt, 'in any way fone I may efface, they will not

be effaced. This is highly idiomatic The "only" is implied by ttnl, "these mapy," which of course excludes

other places Here to and cates a contrast. The Kala yay for h s part, does one act, and

the King does another act mil gaf, mingled with " " passed into "

bete is the Past Participle, with the Locative idea on lerstood, as "on the lapse of a certain time"

This text abounds in intrusive anuswaras. This samuel is for samuel the vulgar form of samaya These blemishes are too numerous to be further specified If The repetition of khelte indicates the continued nature of the action

12 bhayd is equivalent to hud It is constantly found in poetry and is colloquial in many places

Notice the emphasic particles here, to "very," and hi, "actually"

The Gentitre to express by with a Past Participle is a useful idom

13 For kahan real wahan.

** Lon ass means ' shaggy " or ' hairy " and it is the name of a Moni or saint celebrated in the Vahabharata, but in the Adi partan § 40 &c where the story of the Prem Sagur is told the saint is named Samila, who was the brother of Vasudeva and the son of Sura the grandfather of Atishna Sura was of the Vadu or Lunar race. These relationships explain the antagonism between the Krishna party and that of the Lauravas mentioned later on

. Isan mire is a peculiar id on . it is the seit or hams, and isan mirms to

to squat I ke a devotee

of Hari, was performing austerity 1. Having perceived him, of riart, was performing austernty. Instang perceived man, Parikshit began to say within himself, "This one, from concert of his austerity, having seen me, is keeping his eyes shut! Having formed this evil opinion, he raised with [his] bow a dead snake [which] was lying there, [and] having thrown [it] on the neck of the Rish, came [to] his own home [On] taking off the crown, wisdom returned to the King, then [he], hiving reflected [on what had occurred], said, "Kah yug's abode is in gold, this was on my head, hence I had so evil a thought that, having taken a dead snake [1] cast it on the Rishi's neck. There fore, I now understand that hall-yug has taken his revenge on me How shall I escape from this grievous sin? Rather.2 why did not all that I possess depart to day-wealth, caste folk, wife, and kingdom? I know to not into what birth this wickedness will extend, that I have annoyed a Brahman"

King Parikshit, for his part, was in one place 5 sunk in this unfathomable ocean of constation, elsewhere several boys, playing about, came upon [the spot] where the Rishi Lomas was and acutatedly said among themselves, "Brothers ! let someone go [and] tell his son, who, in the grove on the banks of the river Kausiki, is sporting with the sons of the Rishis' One, upon hearing [this], ran [and] went [to] where Rishi S ringi was play ing with the children [He] said, "Friend | are you playing here! Some wretch, having thrown a dead snake on your father's neck, has gone [off]" On hearing [this], the eyes of Rishi Sringi became red, grinding his teeth together, he quiveringly shook, and angrily said, "In the Kali yug arrogant kings have. arisen, by the intoxication of wealth having become blind, they

¹ ker rahî thi is tle Progressive Imperfect. Every werb admits of this inflexion, and it implies that at the time specifed, the action spoken of was actually in progress. The next phrase gives the Progressive I resent.

^{*} baran is the Sanskrit taram, "better," "rather," "preferably " The mistake of considering the word to represent turn, "caste," has caused a general misapprehension of the meaning of this passage. The phrate occurs in the next page [p 4] of the text without the word haran, because no preference is there

[&]quot;merit sab, "my all" "all that I possess."

* jinan, this is really a Present Tense become acristic by elilux of time Colloquially, and in proverbs, the Aonst constantly preserves its original character rakin . 12Adn . . takin imply concurrence of action, i.e. while the

king was doing one thing in one place, chewhere the boys were come something

ankalni, added to the base of another verb, imparts an idea of suddenness, or of the manticipated, to it, thus j.l mkalnd, "to meet with accidentally," a nikalnd, "to come upon."

The hauf ki is the over host, in I that

The repetition of the and that expresses the repetition of the act, last belongs to kimene and kaline

are become oppressors 1 Now I will cure him, 2 he himself shall suffer that very death " Having spoken thus, Rishi Sring!, having taken the water of the kaniski in the pilm of the hund, a cursed King Parikshit, thus, "This very strike on the seventh

Having in this way cursed the King, [and] come near his Hating in this way cursed the King, [and] come near his father, [he] removed the snake from the neck [and] sud, O father! be of good cheer! I have cursed him by whom the dead snake was placed on your neck." On hearing this statement the Rishi Lomas, having recovered consciousness fand l'unclosed fins l eyes, after reflecting with his contemplative facilities, said, "of on' what [is] this [that] thou hast done? why dide [thou] curse the King? During his reign we have been hippy, no beast [or] bird even has been afflicted, so just has the govern ment been that, during it, the hon [and] the cow were remaining together [and] saying nothing [amiss] to each other O son' what mattered it that [we] have been rediculed by him in whose kingdom we have dwelt?? Why del [you] curse him [who] threw the dead snake? Thou hast committed a very great sin. [by pronouncing] such a curse on a slight offence [[fhou] did t not reflect at all in [thy] heart, [thou] hast abandoned good [and] chosen evil alone. A virtuous person ought to maintain an amiable disposition, to say nothing himself, to hearken [to the words] of others , to accept the good of all, [and] avoid the

Having said this much, the Rishi Lomas, calling a pupil, said, "Daving said this much, the team Lomas, causing a pape, said, "So you go to King Partisht [and] inform him that the Reib Srngfs has cursed [Lim] [Good people, sindeed, will surely blame [Srngg], but let [the King] hear, and be headful blame [Srngg], but let he king] hear, and be headful the preceptor, the pupil went onward. to the place where the King [being] seated was meditating his arrival [he] said, "Maharay! the Rishi Stingt has imposed this curse on you, that, or the seventh day, Takshak 10 shall bite

The time and it is a common colloquinism

Librations are offered by taking water in the two hands placed side by side

and if ghly hollowed Such I battons of water accompan ed alt solemn assevera tions, and ceremonial observances

*The word the occasionally bears the sense of have been '; but here the . word is used and the words are transposed, to produce a word jugle between

sukhi and dukhi

Will address the place pal Nagas or snakes of Latala, or the nether

For dilian read sum M. This is the Aorist fortified with the substant to verb and it is a common colloqualism

[&]quot;Implying that they were not at variance"
Implying that they were not at variance
I applying that they were not at variance
I apply and, "what has occurred?" or "what matters at?" hance is plural, and
I have been set it that it is a locally of ham." This use of the Genitive is of wide
the phrase is I terally, "r d culed of ham." appl cation

For Songs read Strangt

For Songs read Strangt

For Solid read State it is a Gujarlit infex on inadvertently employed by

For Solid read State it is a Gujarlit infex on inadvertently employed by

Lallik Lil. Notice that delings is the emphatic F ture—will surely give—

Lallik Lil. Notice that delings is the major on home or notice of Lallic or the notice.

Funil now do you [so] order your actions that you may escape from the noose of Karma" Upon hearing this, the King joyfully arose [and], with joined hands, and, "The Rishi has conferred a great favour on me, in that has cursed [me], because I had fallen into the boundless thought ocean of delusion. [and he] has released me from that " 4 When the Saint's pupil departed, the King himself, for his part, took the Vairagi vow, and having summoned Janamejaya, [and] having given [him] the sovereight, said, "O son protect cows and Brahmans, and give contentment to the neonle " Having said this, he came [to] the female apartments, [and] beheld the women all dejected The queens upon perceiving the King, having fallen at This I feet. began bewailingly to say, "Maharai! we weak ones will be urable to endure separation from you, stan this, [it is] better [that] we should give up life with you. The King said, "Listen, it is fitting [that] a wife should do that by which her husband's mety may endure, and no obstacle be placed in Ithe nath of exalted duty "

Having said this [and] having abandoned the illusion of wealth. caste folk, family, and sovereignty, [and] having become free from tworldly] fascination, went [and] sat on the banks of the Ganges, to accomplish his Yoga 8 Whoever heard [of] this [circumstance] was deeply grieved and regretful, 9 [and] refrained not from tears And when the sages heard the intelligence that King Parikshit, in consequence of Rishi S'ringi's curse, had come

regions. These Nagas are associated, in a friendly way, with the Krishna cult.

regions these ranges are a sales properties. Buddhism, and the Lunar dynasty

1 Aarms 15 a sacto ph losophical term. It comprises acts committed in the life, all of which mevitably produce results in the future of also means the aggregate result of those actions, which carries the unsanctified soul onwards to fresh states of existence conformable to the resultant of their forces, it furthermore implies, as in the text above the result of actions performed in a previous existence the consequences of which are now being endured. Parikalit is invited to do something meniorious in order to neutralize the tendencies to ill fortune which the Katma he bou ht into the world with him is manifes ing. It is this which impels him to the voluntary surrender of state and dignity, and the filous exercises of his las few days

The attitude of respect.

to for "in that" is very idiomatic

Lit . "that, having extracted, he has put out "

I fanar rejaya means 'causing men to tremble " He was the son of Lankshit. the son of Abhamanya, the son of Arjuna, one of the Landava brothers engaged in the Valial harata war In revenge for his father's death, he performed a great sacrifice for the extermination of Augus, and Vassa related for his edification the whole of the Mahabi arata poem
* Notice the Genitive to express ' from "

I for niramohi read nirmohi

I leed, or "junction" is the re union of the individual soul with the universal soul, and is, there fore the attaining emancipation from continued transmit ration This extinction of individual ty is to be attained by profound meditation.

* packetts packets, "having repeatedly regretted," has his har, "with sighs and sighs."

and sat down to die on the banks of the Ganges, then Vvasa.1 and sat down to the on the balls of the Ganges, then yasa, Vasishtha, Bhâradvâya, Katyayana, Parâśara, Narada, Viswa mutra, Vâsudeva, Jamadagni, &c, [in all] 88,000 Rishis came, and having spread [their] seats, sat down in rows, [and] each having reflected deeply for his lown doctrine, hegan to rehearse

1 Vydsa means "the arranger", it is the name or title conferred on the remited arranger of the hymns of the Rig yeds, the Puranas, the compiler of the Mahabharata, and a number of other works, and the founder of the Vedanta philosophy. He was the son of Para ara, and by command of his mother, became the father of Dhritarashtra and Pindu (whose childran fought out the Mabi-bharta contest), and Vidura, and S uke, the narrator of the Bhagavata Purñas, the Tenth Section of which book is the Prem Sagar Vyasa is commonly known as Arishna Dwarpayana, because he was of dark complexion (krishna), and born on an island (danca)

2 Vasishtha means "most wealthy" He was a famous saint of Vedic times who specially cherished a miraculous cow, called Nandini who conferred all desired objects on him. He was the great champion of Brahmanic exclusiveness and violently opposed \isvamitta, the saint of the military caste, who assumed priestly functions Vasishtha is stated to have descended from Mitra and Varana solar deities, and to have been the family priest of Sudas Ikshwaku and Ramachandra royal personages of the solar race He is the Rishi or at thor. of the

seventh Mandala of the Ric yeda 3 Bharatalia means 'one of Bharadana's race'', a name applied to a great many people famous in Brahmanic lore, but here it means Drona, the pre-ceptor of the Kaurayas and Pandayas This Drona played an important part throughout the Mahâhhârata contest and afterwards became king of a part of

Panchala

4 Kåtj Sjana is the author of several famous works on grammar and ritual He added the supplementary rules, or Vartikas, to Panim's Grammar, and he was the author of a grammatical treatise explanatory of the Vaiur-veda, and of a celebrated liturgical work for the use of Advarya or ests, who performed all the manual functions at the sacrifices such as preparing the ground, adjusting the vessels, procuring the animals, I giting the fire killing the creature offered &c katyayana is considered to be the same as Varanuch, the author of the Präkrita prakasa or grammar of the local malects of ancient India

Fardiara was the son of Vasishtha and father of Vyasa but his genealogy is unsettled. He is the author of some hymns of the Kir veda and was also the compiler of a law book. He name and association with Vasishtha succest a connection with Parasu or Parasu Rama the destroyer of the Ashatr vi race

Narain was one of the divine Rishis or saints and author of several bymns in the Rig veda. Mythologically he act; as messenger to the gods and is spoken of as a son of Brahma In the Later literature he appears as the friend of Krishna

and as a kind of patron saint of mus c I Visuamitra "the friend of all' a famous Kshatriya descended from Purthayas of the Lunar race He is also said to have been the brother of Satva-

FRITTIANAS Of the Liliuar race. He is also said to make beeft his rowner to convert with the mother of Jamadagus and grandmother of Farsas Rama, and the whole of the hymns of the Third Mandala of the R g teed are ascribed to him and members of his family. He is chiefly famous for his attempt at first to induce V assisting to confer spiritual power upon him, and afterwards for his niccess in forcing himself into the priesthood in despite of the violent antagonism of his opponent He is accounted the father of Sakuntala

8 Vasudeva "son of Vasudeva, is an epithet of krishna. Vasudeva was the

son of Sura a descendant of Yadu of the Lunar line and he was the brother of kuntl mother of the Pandava princes who were thus cousins of Krishna Jan adagm, "blazing fire was descended from Bhrigu progenitor of the

great Bhangava family He was only sixth in descent from the god Brahma and vas the father of Parasu Rama the destroyer of the Lishatriyas He is related to have jound Visvamita an anagon usen to Vasis! tha

to the King various kinds of Dharma. Hereinon I having per certed the King's faith, S'ri S'ukadey It's also arrived in a nude state 3 [with] a book under his arm 4 On seeing him all the sages there rose up, [and] stood erect, 5 and King Parilshit, also, standing [with] hands closed, supplicatingly said, "O abode of mercy! [you] have shown me much compassion in that. [at] this time, you have remembered me" [When the King had] said this much, the sage Sukadev also seated [himself], then the King said to the Rishis. "Mahārājas I Sjukadev II [is] indeed the son of Vvas It and the grandson of Parasar It, having seen him, you, although every evalted sages, arose, that, indeed, was not fitting, tell [me] the cause of this, that the doubt of my heart may depart' Then the sage Parasar said, "O King! how great Isoever we Rishis are in knowledge we are quite inferior to S'uka, therefore all [of us] paid reverence to Suka, some [too] in the hope that he is? the saviour of the saved, because from his very birth,8 having become an Udasi,9 he has dwelt in the forest, and O King some great uprising of virtue 10 has taken place for thee also, in that Sukades II has come He will declare II the most excellent creed of all creeds, from which thou, having escaped from birth and death, wilt cross 10 the ocean of existence" Having heard this speech King Parikshit, having prostrated [himself], asked 13 Sri Sukadev Ji, "Mahārāj! explain religion to me, how shall I escane from the moose of Karma? what shall I perform in seven days? [My] impiety is boundless. how shall I cross the ocean of existence?" Sri Sukadev It said, "O King ! think not thou the time short. salvation there is in the meditation of only one hour. [mist] as

I hagavata Purana Ji is a respectful adjunct to a name a disambar, ' clothed with the atmosphere, therefore, naked,

4 Lat, "a book in the arm pit " For kharke read khare

This use of dode for 'although " is very idiomatic.

7 For has read has to agree with 16 The implication is that Sukadev. because of h s piety, is to be the cause of others crossing the ocean of existence as well as himself

* Lt. "Since he took birth, from that very t me," &c

Udasts are rel grous mendicants who have become indifferent to all mundane wants and emotions. They are distributed all over India, and form a prominent sect of the 5 kh community

" programmer as the wordshould be realled, as a common dimension " a much rise', And is often thus used for "has occurred or "taken place" The hing's

rice. Am is offered as the construction of the me)."

¹ This use of ki to mark a change of subject is highly idifmatic, it is untranslatable, for it is tine men which means hereupon * Sukadeva is the same as Suka, son of Vyasa, the parrator of the whole

the Saint Nårad imparted knowledge to King Shashtångul 1 and he in only two hours obtained salvation; to you, then, seven days are abundant If with undivided attention 2 [you] should meditate, with your own knowledge you will understand all, such as,3 'What is the body? of what is it the abode? who manufests [himself] in it?" Having heard this, the King delightedly asked, "Mahārij' what sort of religious duty is the best of duties? Kindly tell [me]" Then Sukadev said, "O.
King! as among all religions the Vaishnaya religion is the best so among Puranas the Bhagavata [18 best] Wherever the worshippers of Hart's relate this story, all places of pilgrimage and [all] religion will come [together], between many Puranas there are, there is not one [of them] equal to the Bhāgavata, [for] this reason I will relate to you the twelve sections [of] between the section [of] the great Purana, which the sage Vyas imparted to me Do thou, with faith and with delight, give attention [and] hear" Then, indeed, King Parikshit, with pleasure, began to listen, and S'ukadev, as agreed,9 [began] to recite

When the saint had recited nine sections [of] the story, the King said, "Compassionate to the humble! now, mercifully, be good enough to relate the story of the incarnation of S'ri Krishna . because he is our helper and family deity" Sukadev Ji said, "O King! you have given me much happiness in that [you] have asked [about] this topic Listen. I [will] tell [you] with plea sure 10 In the Yadu family there was, at first, a king named Bhajaman, whose son [was] Prithiku, Prithiku's [son was] Vidurath, whose [son was] Sürasen, who, having conquered the nine divisions of the earth, obtained renown His wife's name was Marishya, who had 11 ten sons and five daughters, the eldest son among them, [was] Vasudev, in the eighth pregnancy of whose wife S'n Krishna Chandra took birth. When Vasudev had arisen, the gods in Surapur played the instruments 12 of

² Shashtanoula means "the systeth finger", but I have no knowledge of this early subject of death bed repentance A synonymous expression is ekdgrachitt hukar, "having the intellect fixed on

orre object Here, again is another most idiomatic use of kr

harashke is the Conjunctive Participle of harashid

[·] Here also sundreen harn and dwen harn give instances of the colloquial use

of the substantive verb with the Aorist Hari is a name of Krishna Meaning that the merit will be as great as that of observing every duty and

Present Tense for the Future It is quite idiomatic to omit the sign of the Gentive in such constructions .

thus, "ten bighas of land" is das bighe jamin

thus, "ten bighas of land" is and segar passing.

"sen H₀ or mysen L₂ may also mean "according to rule" or "in the prescribed way", or "with self rettra at" or "devoutly" in

"L.t., having become plessed! "I. An ellipsus of Asin, "place", or "Aft," near," i. indicated by the Gentine &e
and this is why the inflected maximize form is used irrespective of the gender of

the thing possessed 17 The a at the end of Male is a sign of the plural

When Payanarekhi had spoken in this way, then, for sooth, Drumalik, having seized the Queen by the hand, drew Ther towards himself], and what the desired the accomplished By this trick having enjoyed [her, he] became again just as [he] was [before] Then, indeed, the Oueen, having become sorely pained [and] remorseful, said, "O impious, wicked Chandal! what violence is this thou hast done, in that I thou I hast done away with my virtue 1 it is a curse to thy mother, [thy] father, and [thy] preceptor, who gave thee such understanding 12 Why was not thy mother barren. [rather] than bearing a son like thee! O wretch! he who having assumed man's form destroys the virtue of anyone, birth [after] birth falls into hell " Drumalik said. "O Queen! do not thou curse me. I have given to thee the fruit of my virtue Perceiving the womb I to be barren, great anxiety was in my heart, that [is now] gone, from to day hope of [your] pregnancy has begun, in the tenth month a son will be [born], and, from the excellence of my body, thy son will conquer the nine dryssions of the earth, and will war with Krishna My name, at first, was Kalanem, then [I] fought with Vishnu, now, having taken birth, [I] am come [again], there fore [I] am called [by] the name Drumalik. To thee I have given a son , let no anxiety enter thy heart on any account" When Kalanem departed, having said this much, then the Queen, having reflected somewhat, was encouraged—

"Intellect arises according to the destiny which is to be, Destiny abides in the heart .- all remembrance is obliterated 5

In the meantime all the friends and attendants came un Having perceived the Queen's ornaments disarranged, one of the attendants exclained, Where have you loitered so long? and what has happened to you?" Pavanarekha said, "Listen, damsel' you left me in this wood alone, a monkey came, he annoyed me much, from fear of that I am still trembling [and] shaking " Having heard this statement, one and all were alarmed, and quickly placing the Queen on the car, brought [her] home

¹ Chandalas were the very lowest out-castes of ancient India having a S údra father and a Brahman mother, this being esteemed the most odous innon

² For baddhs read buddhs

³ All previous edit one of the text read nt rip kareed 1 having conquered will reign [supreme] Capt Hollings translates it thus and so does Prof Eastwick, but it is plain that the latter d d not here look at his own edition

A The compound de chains is of rare occurrence. It is formed on the model of

de sains the verbs sind and chains being here regarded as syrony mous.

This verse is given in extenuation of the pure minded Pavanarchia's ready t *This series is given in extension of the pure number Pavanarchia's ready wated deepton which follows. The size is shat destiny tidel produces the uttilectual condutions which cause the acts predestined destiny therefore, has its eat in the heart, the teachings of expension vanish for the time being "her layed is rare it is on the model of der layed and der layed which also mean to lot ter or delay" get means "state" or "condition.

place, was a great warrior. Having met him (i.e. Kans) he wrestled, then he perceived the power of Kans. Then, being defeated, he gave his two daughters in marriage [to Kans] He. having accepted [them], came into Mathura, [and] increased This I entrity with Uprasen One day, angula he said to his father. "Do you drop saying the name Rain, and [devoutly] repeat 1 [that] of Mahades " His [father] said, "He (i.e Râm), verily, is indeed my creator, [and] the remover of grief, if I shall not worship him alone then, having become impious how shall I cross the ocean of existence?" Having heard this Kans becoming angra, seized This I father, and took possession of the entire kingdom, and proclaimed thus in the city, that no one should be allowed to perform sacrifice, [give] alms, [obey] the miunctions, do penance, for call upon the name of Ram Iniquity increased so far that cows, Brahmans, and the wor shippers of Hari, began to suffer affliction, and the Earth [from] excessive burdens to perish. When Kans had completed the appropriation of the sovereignty of all kings, he, one day, taking his army, made an attack on King Indra 2 There [his] minister said [to him], "Mahârâi! Indra's throne cannot be attained without the performance of austerity . 3 and Your Majesty should not be proud of [your] strength, consider how pride swept away Rayan and Kumbhalaram so that not one of their family is left "

Having related the story so fir, Sukadev Ji said to King Fankshit — O King * when exceeding inquity began to exist on earth, then (the Earth), pained [and] egitted, having assumed the form of a cow, went complaining into the celestal region, and entering Indra's Court [and] bowing the head, she related all her tooble, thus, "Maharij I in the world demons have begun to work exceeding viscledness, through fear of them Religion has departed, and, [47] you destree mee's [[will]] abundon the baddes of men [and] go to the nighter region "Indra, having heard [this,] taking all the gods with [him], went to Brahmā, Brahmā,

¹⁹th Aread is to mutter internally or to repeat in the mind.
3 Indra is the old vedie god of the intermediate reg on whose weapon is the thinadericht, and who is the lesenforest meterine design. In the later mythology he teams the chief of the detties subordinate to the great strain, Erhald VI may and Sira. He passed ever to Haddhian matter the name Sakto. The powerful was recording argued to the control of the properties of the control of the contr

[&]quot;In tap kpe " without autenty [being] performed," is a useful idiom, which can be availed of for the expression of an unlimited number of a leas, as extensions of the predicate.

This is the respectful (sim of the abristic kare.

I avant and Kum chakaram are two of the lead ag personages in the Rama Jama epic

yana epic "dynal ka "if the ender should be," "if deuted." This is a phrase in con a nit requisit in colloqually.

having heard, conducted [them] all to Mahadev, Mahadev, also, having heard, taking [them] all with [him], went where, in the ocean of milk. Narman was sleeping on 1. Perceiving him sleep ing. Brahma. Rudra, Indra, accompanied by all the gods, standing erect. [with] joined hands, supplicatingly began to praise the god 3 " King of Kings 1 who can utter your greatness? having become fish form, the sinking Vedas were extricated [by you]. assuming the tortoise form, on [thy] back the mountain was supported, becoming a boar, the earth on [thy] tusk was placed [by you] . having become a dwarf, [you] tricked King Bali, taking the Parasurum incarnation [and] destroying the Ksha trivas. [vou] gave the earth to the saint Kasyapa . 5 [by you] the Rima incarnation was adopted, then the most wicked Rayana was slain .6 and whenever the Daitvas? are afflicting your wor shippers, you condescendingly protect [them] Lord! now, through the oppression of Kans, the Earth, greatly perturbed, is calling aloud, quickly bear her [in] remembrance, destroy the Asuras.8 [and] give pleasure to the virtuous"

Thus celebrating [his] virtues, the gods spoke Then there was a celestral yorce, which Brahma expounded to the gods [thus], "This voice which has occurred, has directed you -that all rods and roddesses, going to the district of Braj, should take hirth in the city of Mathura , afterwards Hari, bearing four forms, will also become incarnate, in the house of Vasudey, in the

See note 1, p 6

I ulra is a Vedic deity; the god of the rearing storms He has been held.

by some, to be the prototype of the modern S wa All the older editions of the text here read I editation, "prise of the Veda." and Prof Eastwick follows Capt Hollings in actibing that sense to the passage, but it is plain that the I rofessor did not here look at his own text, which gives Detastute "praise of the rod "

* Carefully observe this use of the intensive; dend is used when the result of the action passes away from the actor, but lend when the result reverts to the actor These two veil il aljuncts constitute the modern method of expressing the han kitt frauma fada, " word for another, and dimanchala, " word for

oneself "

* Kasyapa 15, perhaps, the most important name in Brahmanism. He is described as the first luman teacher of spiritual truths, which he received direct He is from the rods, and rassed on, through the line I ne of succeeding teachers, to the resent time It was be who is said to have conquered the Soma, for the benefit of lumanity, and his family are certa nly the lish a or authors of nearly all the hymna in trace of the Soma, f und in the Lie veda. He was, theref re into mately c meeted with the Sora or Lunar cultus which played so important a part in the nost ancient form of I cabmanism. In liter method gical legen is le is represented as laving strong from Marlel i, and to have been the los and of Alti and the father of Vist pa

* There represent theme to execute the metter on the time or incomprises at 173 nu

In true are enems softhe gods as I take their name from D to the day, her of that at a w fe of the firme he vara.

As ras are the same as Da tyas or the chi dren of Diti ja t menti med . Lot in the Lishnu Luring they are and to have arisen from Leabma a thigh when he was in a condit n of darkress. They preceded the gali in the welet of crestum.

womb of Devakt, and, by children sports, will give pleasure to Nand and Jasoda "When Brahma [had] in this way instructed [them], then the Suras, Munis Kinnara, and Gandharvas. each with their own wives, severally took birth and coming into the district of Bras. were called 6 Vadubansis 7 and cowherds. And those who were the texts of the four Vedas 8 said to Brahma. "Let us. also, becoming cowherdesses and taking incarnate form in Brai serve the descendant of Vasudes." Having said this they also came into Braj, and were called cowherdesses When the gods had done coming into the city of Mathuri, then, on the ocean of milk. Hari began to ponder thus, First of all let Lakshmana become Balaram . afterwards Vasudev [shall] be my name . let Bharata become incarnate as Pradyumna. Satrughna as Aniruddha, and Sha as Rukmim 9

CHAPTER II

The marriage of Devaks, Kans syster to Vasudey-The death of Kans announced from heaven. His sister's eighth son is to be his destroyer. He attempts to slow his sister-Kills her first six sons-The birth of Balaram.

HAVING related this much foff the story, Sri S'ukadev II said to King Parikshit -Maharai Kans, then, with this impolicy to

1 The Commetive Participle har or harke has become a mere case ending, with the sense of "by," "through, "in consequence of, &c

Sursa are the gods of the Vedic pantheon taken collectively
Munis were holy men, or inspired saints, who are generally spoken of as

ascetic and solitary in their habits.

Annagas are mythical beings with human forms and horses' heads. Their alode is beyond the Himalaya Mountains, and they are indefinitely connected

with wealth and music. The Gandharvas here alluded to are heavenly musicians, denirens of Indra s heaven. They are held to be particularly interested in female affairs, and are heaven. They are real to be particularly meterical in termine artists, and are hence invoked at marriages. Their p oper abode is the sky they guard the sac ed Soma juice, and are governed by Varuna, that is, the celevial vault personied. In the kin veila only one Gandharva is spoken of who is the guard an of the Soma, which is forcibly taken from jum by Indra fir the benefit of humanity.

This primal Gandharva is the parent of the first human couple, Yama and Yami. and he is regarded as the source of medical ecience This l'assive sense of hablind or hablind is very useful colloqually haduland is a member of the family of hadu, a greather of the Lunar Cinacte

* The Richard female personifications of the fexts of the Rig veda.

Stit was the wife of Kima, Lakimana, Bharata and Satrighna were all foncerned in the transactions of the Aran mountainting. They are now to real pear, under the names indicated, to take part in the forthcomin, manifesta-

to m.

The Ablative is here advertish, the phrase mening "impolitedly" Niti is the science of public p her, regulating the duties of sor creign an I people

began to rule in Mathurå, and Ugrasen to be filled [with] grie¹ Devak, who was kans's paternal uncle, when his grif Devak was fit for marriage he went [and] said to Kans, "To whom shall we give this grif?" He said, "Give her to Surasen's son Vasidev On hearing this remark, Devak cilled a Brahman, fixed a fortunate [astrological] conjunction, [and] sent nuptial gifs to Surrisen shouse Then Surasen also, with great pomp having prepared the marriage procession, accompanied by the kings of all the various countries, came to marry Vasude: in Mathura's

Hearing [that] the procession [vas] come near the city, Ugrasen, Devak, and kans, taking with [them] the advanced [and] conducted [the procession] into the cit. With exceeding courtees having received [them, they] allotted [a proper] reception hall [to them] Having entertained [them with] food and drink, [and] having conducted the angular procession under the privilon, [they] caused [them] to be seited, and, with Vedic rites, kins gave the girl to Vasuden her downy [the] gave fifteen thousand herses, four thousand elephants, eighteen hundred cars, numerous male and enhanced slaves, [and] bestowed imnumerable golden salves, each filled with robes [and] ornaments studded with jewels, and having robed all the processionists also in vestments with ornaments he escorted them all forth. There a clestial voice was [heard]. "O hans] she whom thou has escorted, her eights son will

anse thy distroyer, by his hand thy death is [to be]"

On hearing this, Kans, with fear, trembled, and rightly seized Deakl [by] the back hur [and] dragged [her] down from the car Taking sword in hand, and grinding [18] teeth together, [he] began to say, "The tire which should be torn up by the very roots, on that for what [purpose] will flowers and frust be?" Now I will kill this one, [and] then rug nythout fer? Seeing and hearing this Vasude's said within himself, "This fool has caused affliction, he knows? not virtue and use? If I am now

^{1 %0} case um is necled for the verb bharnd in ples "to be full of" or filled with the saleh bha mi - "crief full "

⁶ filed with "the saleth the mt = "grief full"

* bythm is the old larbi infinite, containty for in the old poetry with
which [all 4 Lal was very tam or The stan tard Itin it form as bythm cycya.

which Lal a Lall was very fam l'ar. The stan lard Ilin li form is by fanc 10.74.

lere again by dian is an Infantive, compoun led with dye = came to the

marging and a feet in "mounted for the props" if on hot the botter of a feet in the props and the props are the props and the pr

^{*} Mean on that if she has no of pe on they can do no burt.

The fact is here reclandant and as considered on "sensition that he pent is on."

angry, then the affair will be spoilt, therefore, on the present occasion, it is fitting to be patient. It is said-

If an enemy draw a sword, a good man conciliates him, A fool after reflection regrets, as water puts out fire "

Having reflected thus, Vasudev, going before Kans [with] joined hands, humbly said, "Listen, Lord of the Earth! no one in the world [is] as strong as you, and all are dwelling under your shadow, being such a hero, [that] you should raise [your] weapon against a woman is exceedingly improper, and by the killing of a sister great sin is incurred, furthermore, a man may commit injustice if he knows that he will never die Of this world, indeed, this is the custom-on the one hand, five are] born , on the other, [we are] dead ,2 with a my riad efforts by evil fand) virtue, anyone may cherish this body, but it will never become his own and even wealth, youth, and kingdom will be of no avail . therefore, please attend [to] my statement. and release your weak dependent sister" Having heard this much, [and] deeming her his destroyer, [he was] alarmed [and] still more enraged Then Vasudev began to reflect, "This sinner, with the intellect of an Asur, is fixed in his obstinacy. that means should be employed by which this one may escape from his hand? Thus reflecting he said within himself, "Alor, from this [fellow] let me save Devaki [by] saying thus, Whatever son I may have? I will give to you Who has seen [what is to be] bereafter? There may not even be a son, or this wicked one may die Let this occasion pass, then [what is to be] will be comprehended "10" Having resolved thus m [his] mind, Vasudev said to Kans, "Mahara'i! your death will not be by means of this one's son, because I have decided on one thing, that, as many sons as Devaki shall have, I will bring [and] give to you This promise I have [now] given you" When Vasudev had made this statement, then having reflected [thereupon], Kans assented, and released Devaki, saying, "O Vasudes ' you have reflected well, in that [you] have saved me from so great a sin' Saving this, [he] bade them adieu, [and] they went to their home

tam st ball "you like strong", a compound adjective

the day of the day, to come [into] even to be everal." The mean next all ways ended.

I have a come of the day, to come [into] even to be everal."

Lat . on the prop of his electracy

Notice jes men for "by which

[?] See note ", p. tt

" The words kommutt hit, "the after that is to be " are understood; and that
is why the verb is feminise.

" You triff read Livil hi

Willete the same ell put occurs. (Note above) The sense is, that if this it us passes away t me will be given to oil ruste the fur are

After remaining some time in Mathura, when Devaki had [her] first son, Vasudev, taking [it], went to Kans, and crying placed the boy before [him] Upon seeing [him]. Kans said, "Vasudes! you are very truthful. I have perceived that to day. for you have not acted deceitfully towards me Having become free from affection, [you] have brought [and] given your son From this one I have no fear, this child I have given to thee" Hearing this much, taking the child [and] prostrating [himself], Vasudey I, went to his home And, at that very time, the saint Narad went [and] said to Kans, "Raja! what have you done, that you have given the child back again! Are you not aware that, for the purpose of attending on the descendant of Vasudev, all the gods have come into Braj [and] taken birth? and [that] in Devaki's eighth pregnancy S'ri Krishna, having taken birth [and] having destroyed all the Rākshasas, will remove the eight lines, and caused [Kaus] to count [them] When nothing but eight came out of the counting, then, in alarm, Kans sent to fetch Vasudev with the boy The saint Narad, having thus admonshed [Kans], departed, and Kans, taking the child from Vasudev, killed [it] Thus, when there [happened to] be a son, Vasudev brought [it] and Kans killed [it] In this way, six children were killed , then, in the seventh pregnancy, he who fis] the S'esh formed revered Deity came, [and] took up [his] abode

Having heard this tale, King Parikshit asked the saint Suka des, [thus], "Mahāraj" the great sin which the saint Nārad caused to be comnutted, eviplain its crumstances to me, so that the doubt of my mind may depart" Sri Sukades Ji said, "O King' Nārad Ji well reflected that he [Kañs] would commit exceedingly great sin, said [and] then Sri Bhagwan would be immediately myniested."

1 For niramohi tead nirmohi

1 or internations of its the eq unitiest of the properties of the

* Let , "when in counting, there came eight only eight," that is, each in turn become the eighth.

This describes Balarlm, the brother of Krishna who is esteemed the third.

This describes Ealardm, the brother of Krishna who is esteemed the third dety bearing the name Rama, and to be an incarnation of the famous S change or seven headed cobra.
The repetition of a third intensifies the meaning; and so does ht after

The repetition of a take intensities the meaning; and so does at after

14/4/11

CHAPTER III

halfs persecutes the Vacu family—Balaram, I efore birth, transferred from Divakt to Kolini by the miraculous interpointed of Vid nu—Devakt : meetics kirshina—Lafa strictly guards her, to ensure the shapether of this child

Then Sukadev Ji begin to say to Parikshit —O King' how Har came into the womb, and Brihmā and the others' praised the focus, and in what manner Devi's conveyed Baladev to Gokul, in that way I am [about to] relate the tale. One day king Kans came [and] sat in his Council, and as many Daityas as he had, he called for [and] said, "All the gods, having taken birth on earth, are come, among them Krishni also, will assume incarnate form, this secret the saint Narad has, admonstraight, imparted to me therefore, now this is fitting, that you, going, all the Yadubansis should so destore that not exist one should cosene him?

Having received throwder, one and all' prostraining [them selves] departed. Having convention to the city [they] began hunting about setting, [and] binding, amone who was found eating, dinning, erects, seated, sleeping, saking, sishing, moving about, was ingerted, steeping, saking, sishing, moving them to one place, and by burning themsame, altimate of them to one place, and by burning demaning, altimate of them to one place, and by burning to piece, said formering, destroyed them all. In this way small and great [Datyana], assuming a variety of inghtful disguises, began to hunt about [and] to kill [in] city [after] city, village later] village, street [after] street, [and] house [after] house, and the Yadubansis severally receiving affliction, abandoning the country, field with bare life.

At that time whitever wises of Vasuder there were, they also, together with Rohini, came from Mathura into Gokul where Vasudev Jis best friend, Naud Ji, was staying He most friendfilly teasuring [them], kept [them in his care], [and] they stayed

¹ The dd: means' beginning the dais a nominal affix the compound implying those beginning with Brahma that is Brahma &c.

The use of kind and hard for the Past tense of kinds unstead of kind and k is common throughout this book. It is sometimes as here used to force a rhyme, but it is a firm in colloqual use especially around Farrakkabad.

Dat furthers Derl Durga wife of Siva who was much interested in the

³ Detf indicates Devi Durga wife of Sixa who was much interested in the incurrant on of Krishna.
⁴ The Gen tive here interestes the meaning. It is, 4 the all of all 4 one.

A Notice the partic p all change here, the Fresent Fart ciple expresses containing actions the Past Farticiple expresses an set on which was completed, though the result of at may continue. It accords with the thiom which high fige hots? on 2.1.

core note: 9 3.)

**Rith means the og [severally] If [only] Notice the distributive sense of the repeated words in it is paragraph and the necesswith which this if on I immates between object at on a dator as natural repeated. The straight of the straigh

[there] happils When Kans thus began to afflict the gods and to act most sinfully, then Vishnu produced from his own eves an illusion. Fand that, [with] joined hands, came before [him]. [He] said to it, "Do thou go at once into the world, assume incarnate form in the city of Mathura, where the wicked hans is afflicting my worshippers, and Kasyap and Aditi, who, as2 is amecung my worsingpers, and hassap and Acit, who, as-Vasude, [and] Devakl, are gone into Braj, them [he] has incarcerated. Six children of theirs Kans has slain, now Lakshman Ji is in the seventh pregnancy. Having removed him from Devakt's womb, [and] conveyed [him] into Goku, so place thim in Robint's hells that no wicked one may know [of it], and all the people of that place may celebrate thy glore "

Thus having instructed the Illusion, Sri Naravan said, "Do thou at first go, execute this task, [and] take birth in the house of Nand, afterwards take incarnate form [in] Vasudev's place I, also, am coming [in] Nand's house" On hearing this much. the Illusion came hastily into Mathura, [and] assuming the form

of Mohani,4 entered in the house of Vasudev

The feetus which was secretly abstracted [she] went [and] gave to Robin! All think fit a first conception Bharwan became Robini's.

In this way, on Wednesday, the fourteenth [day of] the bright half [of] Sawan,5 Baladev took birth in Gokul, and the Illusion, going to Vasudes [and] Devaki, gave [them] a dream, thus, "I, having taken your son from the womb, have given [it] to Rohm, therefore, do not have any anxiety [on its account].
On hearing this, Vasudev [and] Devaki woke up, and began to say to each other, "This, indeed, Bhagwan has done well, but at once [we] should inform Kans, otherwise who knows afterwards what affliction [he] may give [us]" Having thus pondered, [they | explained [the matter] to the guards | They having gone to Kans, repeated [it], thus, "Maharai ! Devaki's foctus mis carried , the child was not at all completed "? On hearing this,

¹ Mara "Illusion" is constantly personified and identified with Durgi, here the numeral et shows that "an illusion" is intended 1 As = "having become," which is here equivalent to 'as," "in the

Addyana is a name of Viction as being spring from Nara, or the on, nal male the personned Lanusha, or first burner, being frequent is robus nor high

the word is derived from man + ayana, "coming from the water

Mohand is the name of a demonesa, the saughter of Garbha hantil and **Addate is the name of a secondary, the augister of various sance and therefore a statished disjuste for the secret accomplishment of the purpose at that is, just on full moon of the month fully August **Add Jakers **What is known?** It form jossys is on the model of chilips **is washed ** is desirable.** They are Passare Adouts, formed by the invention

of f , ar ethod of form ng the Passive largely availed of in Lanish i. . In thi mena va ent to turet bal

Kans agitatedly said, "You this time will be careful, because to me there is fear of only the eighth fortus, which the heavenly

Voice proclaimed 153

Having related the story thus far, Sri Sukadev Ji said right and the Sri Krishn came mot the womb of Devaki, just then the Illisson went [and] took up [tis] abode in the belly of Jasoda, the wife of Nand Both were with child During a certain festival, Devaki went [10] the Junna [10] bathe, there, by chance Jasoda also came [and] was mut [b] her], then, between them selves, conversation was started about [their] trouble. At last Jasoda, giving this promise to Devakis, and, "Thy child I will keep, my our to thee I will give." [Having thus promised, here for lier how the self-wards, when Kans knew that there was an ughth pregnancy of Devaki, then, going [there], he surrounded Vasudev is house All around, he placed a guard of Daity as, and, calling for Vasudev, and, "Now set not treacherously with me, bring Jour son, [and] give [him up]. Then? I regarded your mere state mem!"

Saying thus, [he] caused Vasudev [and] Devaki to wear gives and minacles, shutting [them] in an apartment, placing lock upon lock, coming into [his] own place, and, fasting through fear, [he] slept. Then, as soon as it was dawn, he went where? Vasudev [and] Devaki were Perceving the indication of pregnancy, he said, "in this very cave of Yama." is my destiny I could, indeed, slay [her], but I fear the ignormany, because,

as You'll please be careful this time

**Sat John's sa little emphatic, and, therefore implies more than 'to say'

Notice that the regumen follows the last member of the compound

1 The Ar indicates a change of subject connected with the matter in hand (See

note: p. is)

* Farb means 'knuckle or 'joint', and the word indicates the "turn ig
points' in the calendar which are of felicious augury, such as the full and change
of the mount his pounocial and solvination teriods an ammerism & &. &c

The elision here is strictly iniumatic, it would be undiomatic to insert the

2 'Then means' on that former occasion' hence also, the use of the Past Perfect tenue

For each of read number .

For each of read number is the increment large of the increment

Lit "the time of now", it is the exact equivalent of the English this time when more or less of contrast is implied with some o her time "derips a contract at the respectful forms in a convey a sense of futurity.

being exceedingly powerful the killing [of] a woman [is] not lifting Better [that] I shall slay only here son? Saying thus, [and] coming out, he places there a guard [of] elephants, liony, dogs, and his greatest warriors, and himself, also, comes constantly on guard, 2 but, even for a moment, obtains no esse Wherever [he] looks [during] the eight watches [or] sixty, four grants, butting but Destiny, [in] the form of Krishar comes [in] sight From fair of this, becoming apprehensive, night and day

sight I form has becoming apprehensive, night and all he spends in anviet; 4. On the one hand, of kans, then, there was this condition, on the other, 4 vasudes and Devals, [on] the days [of pregnancy being] complete in great distress were invoking Sri Krishia alone, which, in the midst of this, Bhagwain coming, gave them a dream, and saying this much removed the grief of their minds, 4 "We, very quickly having taken birth, are fabout to] remove our anxiety, do not you now right. Hearing this Visudes land] Devals anole, thereupon Brahmi, Rudra, Indra, &c., all the gods leaving their chaptors in mid in [and] assuming missible forms, crime into the house of Visudes, and severily joining [their] hands, fand] chainting the Veds, begin to prince the fatus. Then they were not seen by anyone, but the sound of the Veda all heard. Perceiving this marvel, all the guards were astonished, and Vasudes [and] Devakt were satisfied thus, "Bhagwain sheethly sail tempore our rays."

delight, woods fand) groves, severally becoming green, began to blossom and fruit, rivers, streams, [and] lakes to fill, on them various kinds of birds [began] to gambol, and fin] every city. village, fandl house festivities to be feelebrated | Brahmans began to perform sacrifice, the guardians of the ten regions 1 to resource, the clouds to revolve over the district of Bras. 2 the gods, seated in their respective chariots, to rain down flowers from space. Vidvadhars & Gandharvas, Charanas & plaving big drums, kettle drums, and pipes. [began] to sing the virtues [of the new born? and in one direction, all the Ansarases beginning [with] Urrasi, were dancing on, when in such a time, [on] Wednesday, the eighth [of] the dark half fof the month) Bhâdon, in the Lunar asterism [of] Rohim, [at] midmght. Sri Krishna took birth , and being cloud coloured, moon faced, lotus eved, vellow silk middled, crown wearing, wearing the five element necklace," and senel studded adornments, four arm shaped, holding the shell, the discus the club, [and] the lotus, [he] revealed [himself] to Vasudev [and] Devaki On seeing [him], being astonished, they both presciently reflected, then [they] knew [him] as Adi Purusha, lo then, joning the hauds, supplicatingly [they] said, "Ours [13] great fortune, "I that your Honour has revealed [yourself], and brought to an end [our] births and deaths "13

Having said this much, [they] related the whole foregoing story, the various ways in which Kans had afflicted them There[upon] Sri Krishna Chand said, "Now do you have no more anxiety in [your] hearts on any matter, because I have become incarnate for the express purpose of removing your

The regions of space are supposed to be presided over by a double set of fluard ans, one of which B astronomical the other mathological. The sun moon, and planets have separate quarters assumed to them and along with them also in separate quarters Brahma India, hama de, hold sway. The word in the lett hould have been printed alfalf.

In a hot country rain clouds produce happ ness,

In a hot country rain clouds produce happ ness.

Valydddrava magicians were attendants on the gods in possession of magical knowledge.

Their functions were both good and evil, i ke gen tor faires.

See note 9, p. 27

Charanar were celestral officials whose duty it was to panegying the gods

Aguarar moving in the aqueous" These are celestral nymphs wives of the Gandharvas whose residence is the aqueous medium in which clouds float They sport about dance change their shape at will and are fond of both ng

Urbus the name of a nymph of Indra's heaven who became the wife of Pururavas, and formed the herome of Kalidasa's famous drama called 'Vikra

Barjanis, or as it should have been printed Varjayants is a necklace of Vishnu representing the five elements of a til re-supplier for the earth pearl for water ruby for fire topaz for air and dismund for ether The form kye may be used thus with substantives, I ke the Fightsh term na-

t on ed to give a particip al sense.

10 Ada-Parasha is primeral spirit or the first male at it is a term often applied to

Vishno " bh g or bhagya ' fortune is generally treated as plural.

That is released us from for their trans 1 in Talions

affliction, but, for the present, convey me [to] Gokul, and at this very time Tasoda has had a daughter, bring that fand give [it] to Kans I [will] state the reason for my going hear it

Nand [and] Jasoda performed austerity, having brought Ttheir hearts to me alone . [They] wish to see the joy of offspring, I [will] go [and] stay some time [with them]

Afterwards, having killed Kans, I will return [to you], 2 do you fix fortitude in your hearts" Having thus instructed Vasudev [and] Devaki, S'ri Krishna, as a child,3 began to cry, and spread his illusion around, then the [spiritual] knowledge of Vasudev [and] Devaki departed, and they thought thus. "We have a son" Thinking this, [and] young in [their] hearts [an offering of ten thousand cows, raising the boy on [their] lap. [thev] embraced [him] Looking again and again [at] his face, both of them repeatedly heaving deep sighs, [they] began to say to each other, " If, by ah, way, we could send away this boy, then the would escape from the hand of the sinner Kans" Vasudes said ---

Without Destiny no one preserves [anything], the fate [that is] written, that same becomes fruitful

Then joining [her] hands, Devaki says, "[Our] friend Nand dwells in Gokul.

Jasodâ will remove our pain, your wife Rohm [15] there

Convex this child there" Thus having heard, Vasudev perplexedly said, "How shall I be released from this firm binding, [and] convey [him] away?" As this statement was uttered, all the gives and manacles fell open, the encircling gateways went open the watchmen were subdued [by] profound sleep? Then Vasudev Ji having placed SrieKrishna in a winnowingbasket, put [him] on [his] head, and hastily departed for Gokul

Above the god rains, behind a lion who roars Vasudev is reflecting, having seen the Jumna [in] excessive flood

Standing on the river's bank, Vasudev began to reflect, thus. "Behind a lion is roaring, and in front the unfordable lumna is

¹ See note 11, p. 11 "dn milad, ' to come and meet with, is a compound imp ging 'to return to

The Conjunctive Participle for "having been made" or becoming "11 often used as il e equivalent of the Inghish as "

^{*} The Hindus he seve that a person's fate is written on I is forehead

b For dithkart read hathtart for dagher read wehar

There is an ell pais here; more fally the sentence, is ache al d ke bas a en have, they were in the power of unconscious elect

flowing, now what shall I do?" Having spoken thus, [and] fixed [his] thought on Bhagwan, he entered the Junna! As he proceeded forwards, the river was rising, when the water came up to [his] nose then he was exceedingly agitated. Knowing him to be perplexed, Sri Krishna, having stretched forth his foot, gave the hanker! On [his] foot touching [it] the Junnal became fordable. Vasuded having crossed, arrived at Nands gate, there he found the door open, [and] having gone within, [he] looks, then all are lying asleep. Devi has thrown [over them] such a fascination that there was no remembrance to Jasoda even of the existence of a girl. Vasuder Ji put Krishna then to sleep beside Jasoda, and having taken the girl, quickly took his way [home]. Having crossed the river, [he] returned to where Devak was seated reflecting, [and] giving the girl, [he] told the happy [circumstances] of that place [ie Gokul]² On hearing [that], Devak, being pleased, said, "O husband I now let Kaus slay [me], still [there is] no anatety [on that account], because from the head of this wired one the son has escaned."

Having related this much for the Tale, Sri Suladev Ji said to King Parishit —When Vasudev had brought the girl, the doors closed up just as they were before, and both of them wore liberij manacles [and] gives The girl circed out, [and] having heard the noise of the veeping the guards awoke, then each searing his weapon, [and] becoming alert, began to discharge their friends. Hearing the noise of these, the elephants began to trumpet, the lions to roar, and the dogs to birk. At the same moment, in the midst of the dark night, in the rain, a watchman came [and] said to Kans, [with] joined hands, "Mahārāt'ı vour enemy has arisen" Hearing this, Kans fainted

fand) (ell

CHAPTER V

Rafis attempts to destroy the substituted gul-She escapes into space-And detides hafts- He learns that his future destroyer has escaped him-He persecutes the worshippers of Valya,

On hearing [of] the birth of the child, Kaus arose, fearing [and] trembling, [and stood] erect, and having taken sword in hand, filteringly, [with] dither telled hair, bathed in sweat, in an agitated condition, he drew near to [lis] sister. When he snatched the

¹ That is, "ottering the syllable ARM." This is a mystical incantation at old as Vedic times.

There is an elision of All Acre, so it shown by the gender of the verb

girl from her hand, she [with] joined hands, said, "O, brother! this girl is the piece, do not kill her, she is my last child! The boys are killed, pain on their account exceedingly troubles me . needlessly killing the girl, why aggravate the sin?" said, "I will not give the girl to thee living. He who marries this one will kill me" Having said this, fandl having come out. just as he wished that, by swinging [her] round he [will] dash [her] on a stone, at that instant, escaping from [his] hand, the girl went to the sky, and, crying out, proclaimed this, "O Kans what has fresulted from dashing me down? Thy enemy has somewhere taken birth . 2 now thou will not be preserved

alia e n Hearing this, Kaus having renented,3 came to where 4 Vasudey [and] Devaki were On arriving [he] cut the manacles [and] gyves from their hands fandl feet, and supplicatingly said. "I have committed great sin in that [1] have killed your sons, how will this stain he comitted? in what birth will my salvation take place? Your deities were faise who said that in Devaki s eighth pregnancy there will be a boy, that not having taken place, a girl has been florn instead], that, also, having escaped from fmvl hand, is come to heaven Now, compassionately, keep not my fault in [cour] soul because [what is] written by Fate, no one is able to obliterite, from being come 6 mto this world, the living, dying, association, fand] dissociation, of humanity is not fto bel escaped. They who are wise, esteem dying fandl hying [as] just the same, but the concusted regard [them] as friends land) energies You indeed, are very virtuous land) truthful, in that, for our sake [you] have brought your sons [to me]"

Having said this, when Kans began repeatedly to entrust. Vasudes Ji said "Maharai" you say true, in this there is no fault of yours. Tate wrote this in our destiny " Hearing thus. Kans, becoming pleased, most friendlily conducted Vasudes [and] Devaki [to] his own house, caused [them] to be fed. [and] dressed [in] robes, very courteously re conducted them both, [to] the same place fin which they previously were! And calling for his Minister, said, "Devi has declared thus, 'Thy enemy is born into the world, ' hence, now, wherever you may find the gods, kill [them], for they uttered to me the false " statement, that 'In the

I fonchhal, "to wipe,' fel fonchhan, "woml-wiping,' hence "the last child."

Notice the use of le chield It is the first time the form has occurre I in the look. It expresses that "the thing has been done," not nithstanding the cruntur efforts of Lane

Many of these Ingling repetitions (achtet packatt, have occurred, an I will occur, they are quire colloquial, and not to be despise !

I or / få in read salt in

¹ for justin read justin by 5
Notice the Passive Participle here, the sanse is, "once entered in this world"
1 "To chap it chan is, here means "to entered"
2 see note 1 p. 23
3 see note 1 p. 23

^{1 1} or j'atht read ja thi

eighth pregnancy thy enemy will be [born]?" The Minister said, "Maharaj! what great affair is their destruction? Help, forsooth, are beggars by birth, whenever your Honour may be angri they will Bee away! What power have they, that they should confront you? Brahmā, for his part, remains all day in thought [and] meditation Mahadev? consumes [the intexacants] bhang and thorn apple, nothing of Indra's prevails agunst you, if there remains Nardyan that understands not war, he remains with Lakshim, mindful of happeness?

Kaus said, "Where shall we find Narayan, and [in] what was conquer [him]? tell [ine] that" The Minister said, "Mahāraj! if you wish to conquer Narayan, then destroy now the house of those [with] whom [he] eyer remains—Brahmans, Varahruva, Jogis, Jaits, Tapask, Sannjais; Varahyas, Karshruva, Jogis, Jaits, Tapask, Sannjais; Varahyas, Karshruva, Jogis, Jaits, Tapask, Sannjais; Varahyas, Harin worshippers, among them, from the boy up to the old man, not even one should remain living" Hearing this, Kans said to his cluef adviser, "Do you go and slay all "Having received [this] order, the Almister, scompanied by many Rakshasan taking leave, went into the city and began, by fraud [and] force, to search out [and] slay cows, Brahimus, children, and worshippers of Hari

CHAPTER VI

austerity for a son, there 1 Sri Narayan himself granted the boon, thus, "We shall take birth in your house" When Sri Krishna came, at the time of midnight on Wednesday, the eighth [day] of the dark half of [the month] Bhadon, then Jasoda, as soon as she awoke, perceiving the face of a son, spoke to Nand [She] felt excessive joy, and thought [that] her life [was] fruitful As soon as it was dawn, having arisen. Nand It sent for the Pandits and astrologers, they came, bringing each of them his book and calendar Giving each of them a seat, [he] courteously They by the rules of the Sastras, caused them to sit down having settled the year, month, lunar station, the day, the lunar mansion, the conjunction [of planets], [and] Karana having re flected on the zodiaral sign, and settled the moment. [they] said, "Maharat I in considering our Sastras it thus appears, that this boy having become a second Vidhata. Find having shin all the Asuras, fandl removed the burden of Bran will be called the Lord of Conherdesses All the world will sing the glory of this one "

one "Hearing this, Nand Jl vowed [an offering of] two hundred thousind cons dressed in silb, with golden herns, silver hoots, [and] copper backs, and making man; presents, giving fees to Brahmans, [and] receiving blessings, [h.] dismissed [the Paquits, &c.] Then he cilled for all the musicians of the town, they severally came [and] each begin to munifies his special attainment, musicians played, dancers danced singer's sang, [and] male and female panegyrists [began] to celebrate the glory [of the immert, and as many cowherds is belonged to Gokul causing their wises to bring vessels of curds on their heads, [and] making their wises to bring vessels of curds on their heads, [and] making up virious kinds of disguises, dancing [and] signing, came to offer congratultions to Nand On their coming they played, so [heartiik] at distribution they have disched their Nand Jl giving food [and] drink to ill, and driving [them] in ribes, making the thack* [and] giving bettl feel, dismissed

[them]

In this way, for several days congritulation continued during this [time] whoever came [and] asked anything obtained from Nand Ji what [they] severalls wanted. Having beer me free from the congratulations Sand Ji called all the cowher band and 4. Brothers' we have heard that Kauss sending to serie challeng there is no kin sing some wicked one may 32 semething Jab ut.

us], hence it is proper that, taking presents, we should go all together, and pay [our] yearly tribute "1 Accepting this direction, all severally brought from their houses milk, curds, butter, and money, loading [them] on carts, accompanied by Nand, going from Gokul [they] came [to] Mathurā Having met with Kans [they] made their presents, 2 [and] having paid every kauri, 3 being dismissed, [and] having saluted, 6 [they] took their way [home wards]

As soon as [they] were come to the bank of the Jumna, hearing the news, Vasudey Ji arrived (there also, and] having met with Naud Ji [and] asked [about his] welfare, said, "There is no kins man and friend of ours like you in the world, because, when there was a load of misofruine upon us, then [we] sent the pregnant Rohmi [to] your place. She had a boy, that you have nurtured, and brought up. How far can we exted your virtue?" Having said this much [fie] again inquired, "Tell [me], are Rim Krishna and [your] wise Jasoda well?" Nand Ji said, "By your honour's favour all are well, and the source of our life, your Balder Ji, is also prosperous, [during] the existence of whom, by your virtue and power, we have had a son, but one of your afflictions afflicts us." Vesudev said, "Friend! nothing prevails against Vidhata, the line of destury is obliterated by no one hence having come into the world, [and] expenenced the pain [d] affliction, who regrets?" Thus having imparted wisdom [he] said,—" Do von co speedily [vol your home, Kañs has committed."

heavy oppression,

The mean [wretch] is sending to search for children, the

death of virtuous subjects has occurred

You, forsooth, have come along here, and Råkshasa are gong about searching, sone knows, some wicked one, having gone, may be exenting mischief in Gokul I. On hearing this, Nand Ji, aguatedly, taking all with [him], reflecting, went from Mathurá to Gokul I.

CHAPTER VII

han, sends Pitani, a demones to d stroy Arishna-But the latter sucks out her hie-She falls dead-The cowherds cut up her body

Srl Schapev It said —O King! the Minister of Kaus, then, taking many Rakshasas with [him], was solely [engaged in] going

Notice the addition of \$\frac{d}{d}\$ idiom requires one to say," give and come lack," or "co and come lack," or "co and come &c

there is here a play on the words bachat " to vaut and bach " a present " cabina, " to fin h t sectile ; here it means " to satisfy every bauri,"

te the shells used for so all change.
The justin is a kind of prostration before a super or

[&]quot; Mean ng that they cannot sufficently thank him. The i terrogative is often thus employed to ind care a negation.

about slaughtering, when 1 Kañs called a Rakshasi named Putana [and] said, "Go thou, as many children as thou findest of the Yadubaniss, kull " Hearing this, she, being plased, prostrated [herself, and] departed; then [she] began to say within herself,—

"Nand has had a son; deserted [15] Gokul village,

By stratagem immediately I will bring [11], becoming a

cowherdess, I will go"

Saying this, with the sixteen ornaments [and] twelve decorations, putting poison in her breast, assuming a fascinating form, decentfully, holding a lotus flower in Therl hand, decked out, [she] went as [if] the adorned Lakshmi may be going to her Having arrived in Gokul, smiling [she] went into Having seen her, one and all, becoming fasci-Nand's mansion nated, remained as though forgetting [themsches] This one, going, seated [herself] near Jasodi, and asking [her] welfare, gave a hlessing, thus, "Thy hero Kâhn, may The live a myrind years" Thus putting forward friendship, having taken the boy from the hand of Jasoda [and] placed it on [her] lap. as [she] began to give [him] milk. S'ri Krishna, with both hands seizing the nimile [and] applying [his] mouth, began to drink the milk with the life then, indeed, becoming exceedingly alarmed, Putana cried out. "What sort [of being is] thy son, Jasoda, [he is] not human, this is the messenger of Yama Thinking [it] a cord, I have grasped a snake, if from this one's hand I shall escape living, then I will never again come into Gokul" Thus having said, [and] liaying fled, [she] came out of the village, but Krishna did not release Ther At last her life was taken She, writhing [in agony], fell as falls the thunderbolt from the sky Hearing the tremendous sound, Rohini and Jasoda came, weeping [and] wailing, where Putana was lying dead, covering two kee [of ground], and after them all the village [folk.] arising, ran They see, then, Krishna on its breast mounted, sucking away [at] the milk Quickly raising [him], kissing [his] face, [and] embracing [him, they] conveyed [him] home, [then] inviting the skilful, they began exorcising, and the cowherdeses [and] cowherds standing near Putana were saying among themselves, that, "Brother I hearing the crash of this one's falling we feared so that our breast is still throbbing, none knows what the condition of the child must have been " \$

In the meantime Nand Ji arrived from Mathura, then what does he see?—a Rakshasi lying dead, and the crowd of inhabitants of Braj standing around [He] asked, "What [is] this mischief

¹ See note 3, p. 4

2 A form of the name Krishna, found in the name of the city Kahn pur or Cawnore

For gird read gire 4 About for miles, A Notice this use of the Presumptive Perfect And hard, "must have been 1 These firms the colloquially in constitut requisition."

[which] has occurred?" They said, "Maharai! at first, this one, being exceedingly beautiful, went giving blessings [in] your house, haying seen her, all the women of Brai remained forgetful This one, taking Krishna, began to give him milk. afterwards we know not what circumstance hannened." Hear ing this much. Nand Is said. "It was great good fortune that the child was saved, and [that] this one fell not on Gokul, otherwise not even one had remained living, all had been crushed to death beneath her "1 Having spoken thus, Nand II came home [and] began to [pixe] alms and perform meritorious acts, and the cowherds, with axes, mattocks, snades, [and] hatchets, cutting up Patana's hands [and] feet, were digging [and] digging holes [and] hurying [them], and collecting together the flesh [and] skin, burnt [them] By the burning of that such an odour was diffused that the world was filled with the fragrance

Having heard this much [of] the tale, King Parikshit asked Sukadev II. " Mahataj that Rakshas [was] most foul [and] a Consumer of alcohol [and] flesh, how comes it that fragrance ussued from her bod; ? kindly tell me [that]" The saint said, "O King! Sri Krishna Chand, having drunk [her] milk, gave

[her] salvation . [for] this reason a sweet smell issued "

CHAPTER VIII

Festivities when Krishne is twenty seven days old-The demon Sakatásur attempts to destroy h m but is killed by krishna-The demon Tr nawari killed by Krishna when I ve months old

SRI SCHAREL, the saint, said -

The asterism [in] which Mohan was [born] came round ." Mother Jasoda prepared everything [according to] rule, all four congratulatory festivities

When Hart was of twenty seven days,3 Nand Jt sent an invita tion to all Brahmans and inhabitants of Braj They came , fand he] caused them, courteously, to be seated, afterwards, bestowing

¹ Notice the use of the Present Imperfect in these sentences, with its sense of had remained and had died For paryann read faryan, faryan at happened to cone, 'it fell to

Mohan is a name of he shina tome Mohan is a name of hr shna ... The ord pary expression for a venty seven days old ... The same dom is

a ed for any other per od of time de means afterwards as well as before because t expresses events visch occur by going forward sin a course of act on

much liberality on the Brahmans, [he] dismissed them, and dressing the brotherhood [in] robes, caused them to eniov the six flavours 1 At that time the lady Jasoda was playing the hostess. Robini was engaged in household duties: the inhabitants of Brai were laughing away [and] feasting: the cowherdesses were singand on : all were in this way absorbed in ion, that there was no thought of Krishna to amone. And Krishna under a heavy cart. in a cradle, was sleeping unconsciously; when, in this [state of affairs], becoming hungry, [he] awoke. Having placed this big toe in [bis] mouth, he began to cn. [and] fidgeting about looked around Just at that conjuncture a Rakshas, flying by came upon The scene, and I perceiving Krishna alone, said within himself, "This, forsooth, is some very strong one born, but to day I will take revenge for Putana on him." Having thus resolved [he] came [and] sat on the cart . [and] from this very [circumstance] his name has become Sakatasur (i.e. cart demon). When the cart creakingly moved. S'ri Krishna [while] sobbing struck such a kick that that [demon] died, and the cart, breaking to pieces, fell down then as many dishes of milk [and] curds as were [there]. were all broken to pieces, and, like a river of milk, flowed forth Haveng heard the sound of the breaking of the cart and the solitting of the vessels, the cowherds and cowherdesses came running [there], on arriving, Jasoda raising up Krishna, kissed [his] face. [and] embraced [him]. Perceiving this wonder, all said among themselves, "To day Fate has effected great happiness, in that the child has remained safe, and the cart alone is broken up"

Having related the tale so far, Sri S'ukadev said —O King I when Hari was of five months [age], Kains sent Trinawari, hecoming a whirly ind went into Golul Nand's wife, holding Krishna in [her] lap, was seated in the middle of the courtyard, when, all at once, Kâhn became so heavy flat Jasodd, through the weight, set [him] down from [her] lap. Hereupon such a storm came that day became mght, as at trees fore after another] began to be torn up [and] fall, [and] roofs to fiy [by the wind] Then becoming alarmed, Jasoda Ji essayed to hif up Krishna, but he was not raised. As soon as her hand was removed from his body, Tenawart, taking [him] to the sky, fiew away, and said himself, thus, "To day I will not remain [with] this one un-

Lilled "

He, for his part, holding Krishna was there this meditating, here Jasoda Ji, when [she] found [Krishna] not before [her] weeping bitterly began to cry out "Krishna! Krishna!" Hearing her noise, all the cowherdesses [and] cowherds came, [and] accomplaying [her], ran to search I nite darkness they went feeling about by guess, furthermore, stumbling, [and] falling about

¹ The six recognized flavours are sweet, som, salt litter acrid and astringent and they are held to comprise every aliment by delikacy. ² See note ³ P. P. See note ³ P. See note ³

The cowherdesses roam searching the woods of Brai. on this side Robini [and] lasoda are talking lof the office l

Nand (with) the noise of a thunder cloud is shouting . the con herdesses fandl cowherds are crying out excessively

When S'ra Krishna saw all the inhabitants of Bras. along with Nand [and] Jasoda, exceedingly pained, swinging Trinawart round [and] bringing [him] into the courtvard. [he] dashed [him] upon a stone so that his life vanished from [hisl body The storm was hushed, it became light [again], all [who had] mistakenly strayed came home. They saw, then, the Rakshas iving dead in the courty and . S'ri Krishna was playing on the chest On arriving, Jasoda, taking [him] up, pressed [him to her] neck, and bestowed many gifts on Brahmans

CHAPTER IX

Vasitley sends has fare by priest to name Balaram and Krishna-Krishna steals the butter milk-And when caught contrives to escape-He eats dist-And his mother beholds, instead, the three worlds in his mouth

SRI SURADEN JI said -O King! one day Vasudev Ji, sending for the saint Garg, who was a great astrologer and family priest of the Yadubansis, said, "Do you go to Gokul, fix the name of the boy, [and] return

Rohini has been with child, a son is [born] to her. How long [is to be his] infe, what [his] strength, [and] what is to be his name

And Nand J. has had a son, he also having invited [you] departed" On hearing [this] the saint Garg, being pleased, went, and arrived near Golul Then someone, having approached Aand Ji, said, "The family priest of the Vadubansis, the saint Garg Ji, is coming ' Having heard this, Nand Ji, delightedly. collecting together the cowherd children, taking presents, rose up, [and] hastened, and spreading carpets of silk cloth, conducted [him] with musical instruments. Having reverenced [him and] scatted him on a seat, [and] having received the nectar of his feet. women [and] men, [with] joined hands, began to say, "Maha'a," we [have] great fortune that your Honour compassionately hiving permitted a vice [of you] has purified the house. By

³ It is considered mentousses to dit k the water in which the feet of a Brahman lave been mashed This is called cheramomerate, " foot a nectar " D 2

your majesty two sons have been [born], one Rohini's fandl one ours . kindly fix a name for them " The saint Gar" said. 'Such name fixing as this is improper, 1 because, should this affair be spread about, that the saint Garg had gone into Gokul to fix the name of the hous and Kans should get Ital hear lof at 1 then he will know this that someone has conveyed Devakes son ftol the house of Vasudey's friend on this account the family priest Gard has gone , having understood this, he will send to seize me, and none knows what mischief fit may bring upon you also; hence do not you spread [11] about at all, secretly have the name fixed in the house 12

Nand said. "Gare It? you have spoken true" Saving this much [he] conducted ham within the house, [and] seated [him] Then the saint Garn having inquired from Nand It the time and lunar day of the birth of both, having examined the zodiacal con junction, [and] fixed the name, said, "Listen, "And Ji! of the son of Rohim, the wife of Vasuder, there shall be these many names —Sankarshan, Revatiraman, Baladaß, Balaram, Kâlindi bhedan, Haladhar, and Balabir. And the Krishna formed one. who is your boy, his names are unnumbered, but [at] some time thel was born in the house of Vasudey, therefore this name has become Vasudey, and it occurs to me that both these hous of yours, during the four ages, when they are born, are born only together'

Nand Is said, "Tell [me] their qualities" The saint Gare replied, "These are second Vidhatas, their condition is incon ceivable, 5 but I know this, that having killed Kans they will remove the burden of the earth ' Having spoken thus, the saint Garg silently departed, and going to Vasudey, related 6 all the

news [to him]

Afterwards both the boys day by day began to grow in Gokul. and to delight Nand and Jasoda by childish sport. Dressed in blue [and] vellow frocks, [pretty] little curls scattered over their toreheads, amulets [and] charms fastened [on], necklets placed on their necks, holding toys in their hands, they were playing, in the courtyard crawling along, they tumble about, and prattle isspingly Rohini and Jasoda follow close behind [them], lest the boys, [from] fear of anything, should stumble [and] fall? When.

For maken read mak u

" Here the Ablaine is understood (see note 10, p. 4), the construction being, " his condition is not understood anyhow [by amone] " The plural kake is needed; because semiled ir, ' news' is generally treated

¹ Notice the use of the double causal diagradud to express " to have it fixed " 3 For munon read suno

jans on hast are Aonsis with the substantive verb as auxiliart. The sense is "when they are born 'or ' may be born It is quite common coll iquially I hey are not Last tenses

as a plural noun . The ultom is peuliar here, the sentence is really Imperative, meaning literally, ' On this account, to wil Let not, anyhow the boys, fearing anything stumble and tall + 20

having caught hold of the very little calves' and heriers' tails (they) rise up, and tumble down, then Jasoid and Rohun most affectionately, having raised, embraced them, [and] given [them] milk, fondle them with various kinds of endearments

When Srt Krishna was grown up, one day, accompanied by cowherd children, he went into Braj to steal curd fand butter

Going [they] search in empty house, what [they] find, that [they] cause [others] to steal 1

Those whom [the,] find sleeping in a house [the,] lake [and] bring away their curd vessels (which are placed [there] covered up. Where he sees [anything] placed [high] on a netting, there on a stool a plank, on the plank a wooden mortar setting, indiving a companion stand [on that, and] mounting upon him, [the,] take [ti] down, eat some steal [some], and spill [some]. Thus [they,] constantly steal [from] the various house of the cowherdesses.

One day, they all took, counsel and allowed Mehan to enter a house. As, having entered made the house, help wishes that [he] may steal butter [and] curd, going [and] catching [him, they] said. Day by day [by on] are counse; might [and] informing in where will you go, butter thief? Thus having said, when all the cox herdesse together, taking hashina, went to give a coin plaint to Jasoda, then Sri Kristina acted so trickly, that he caused that [cowherdess] to hold the hand of her own son, and himself running away [re]poined his, cowherd chaldren. They enter the might have good the sound with failing fat her] feet, said, "if you should not be displeased, we will tell [bod] what a mischer low fitting hashing hashing also solved on the sol

"Milk, curds, butter, butter milk, nothing escapes in Braj Such thefts he perpetrates returning morning and evening.

Wherever they find [a^acsest] placed covered up they fearleasty take [in] up and bring it thence Some they cat, [come] they cause [others] to steal Should any one point out the curds attached to his mooth be retorts to her saying, 'Thou thy verysell put [it there]' In this way they are continually coming thering. To day we have cuight [him] therefore we have brought [him] to show [him] to jou' jaseda said, "Sinter whose son have you seried [and] brought? Since yeterday, my pinner hanhar has not gone even outside? the house Such truth [as] that are you specking!' Hearing this [and] seeing only her own child in [her] hand they lauging were absolved Therfupon] Jaseda having called hirahas, and, Son't don't go

The plurals are respectful to he and

a nec pursus are respective to the Annual Properties of the different act ons a Foot filter read of the different act ons

in anyone's place, what you may wish, take [and] eat in the house"

Having heard [this] Kahn says hispingly, "Mother! don't

These false cowherdesses tell lies, they roam about close

In places they get me to hold the milk-pails [and] calves, some times they get me to do honse work, having set me to watch at the door they go about their work, then deceptively, having returned, they tell tales to you? Hearing thus, the cowherdesses, severally looking [at] the face [of] Hari, smiled [and] went away.

One day later on Krishna Jand! Balarâm were playing in the courtward with [their] commanions when Kahn ate [some] dirt. thereupon one companion went [and] informed [asoda 1] She angrily, taking a switch in ther) hand, got up fand ran ftowards him [He] having perceived [his] mother coming filled with passion, wiped [his] mouth [and] stood [there] frightened As soon as [she] got [to him] she said, 'How now 12 why hast thou Krishna, fearing [and] trembling, said, ' Mother! eaten dirt?" who has told thee?" She said, "Thy friend" Then Mohan anorth asked the friend. "How now! when did leat dut?" He, fearing, said, "Brother! I know nothing [of] what thou savest . what shall I say?" As soon as Kahn began to expostulite with the companion, Jasoda went [and] seized him Thereupon Krishna began to say, "Mother! be not thou angry, do human beings ever eat dirt?" She said, "I will not listen to the prevarication . I if thou art true, show the mouth" If hen Sri Krishna onened [his] mouth, the three worlds were seen within it 6 Then knowledge came to Insoda therefore she began to sat within herself, "I am a great fool, in that I am esteeming as my son the Lord of the Three World!"

Having related the tile thus far, Sri Sukades said to King Parikshit —O king I when Nand's wife thought thus, Hari depersed his illusion, hereupon Jasodi, having fondkel Mohan fand pressed flim to her) bosom, conducted flim

home

The wor! Att is uniterstood ... Ist . " Why? fellow!

* Lot ur se read tuga se; but Laila Lit bimself wrote tur

Notice that Arisha is made to use the more correct form mailf or mill, while his mother u es it e rus to mail!

1 Prevent tense for Fature affail hil = " socoherent statement," " shufling." or " prevaikation

or previous in the design of the media and it understood; and it, therefore means to come into a it." The lim abonom is that ray of a git pass from the person to the object not rus rend. A knowledge of this fast will explain it and other related abonom. The impaired is used because the lob, the three worlds, injied "on necerobion [waisen].

CHAPTER X

Churning as busily practised in Nand's house—hitshina breaks the charting stocks—Upsets the batter-malk—flus mother ties him to a weaden monar to stop his pracks.

Ove day, thinking [it] time for churning curds, Nand's wife arose quite early, and, having avakened all the cos herdesses, called (them to her], they, having come, swep the house, [and] cleaned [it, and] smeared [and] plastered [it with cow dung], each taking her own churning staff, began to churn curds. Thereupon Nand's wife, also, having taken a largish vissel [and] placed [it] on a porter's lane, spreading a sea [for herself, and] yielding for cord and churting stick, and carefully selecting fresh curd vissels, sat down to churn for Ram Kirshia. At that time, in the house of Nand, such a noise of curd churning was going on, as though a cloud were thundering. Hereupon kirshian woke up, [and] set to trying [and] calling out! "Mother! I mother!" When nobody heard his shouting, he himself came to Jasodá, and [his] eyes filled with tears, ill humouredly sobbing on [and] lisping, he said, "Mother! If called thee several time, but [thou] dids not come

"Mother I [I] called thee several times, but [thou] diest not come to give me breakfast, is not thy work done yet?" Having said this much he became cross, lend pulling the churning stuck from the vessel, [and] thrusting in both [he] hands, he began to take out [and] fining about the notter; to besseare [his] body, to stamp about [with ha] foot, [and] to drag at the skirt's end and cry Then Naud's wife, aiarmed, angril said, "Son! what conduct [is] this [which out have develoed".

"Now I will not take [it],

At fort the rese [thent ones, Mother? I if it] were taken

At first why was [it] not given, Mother? [if it] were taken now, [it would be] my misfortune?

At length Jasoda, having flattered [him, and] affectionately knesd [his] face, took [him] up on [her] lap, and gate [him] curds, butter, [and] bread, to eat. Hari lauging away was eating, Nands wife was feeding him [under] a screen formed by the bottom of [her] dress, so that no one should see?

In the meantime a cowherdess came [and] said, "You, forsooth, are seated here, there all the milk has boiled over on the hearth On hearing this, bastily putting Arishan down from [her] lap, [she] rose [and] ran, and having gone, saved the milk

¹ fieldran lige is the Bray form of publishe lage

Here us par is understood, meaning that the sight of anyone should not be

For aphan read uphan For sante send sunte

Here Kahn, having broken the vessels of curds and butter milk. riese realin, having broken the vessels of calles and butter link, butter, ran among the cowherd lads He found a mortar placed upside down, on which he got [and] sat, and causing [his] com panions to sit around, began to laugh away, [and] to share among

them the butter [and] to eat

In [the midst of] this Jasoda having taken off the milk, came fandl saw, that, in the courtyard and hall, there was a mess of curds and butter milk Then, indeed, having reflected, [she] took a switch in [her] hand, [and] went forth, and, searching about, [she] came where S'ri Krishna having made a circle [of his companions, was eating [and] causing [others] to eat the hutter As soon as [she] on going [to him] caught [his] hand from behind, Han, then seeing his mother, crying and beseeching said. "Mother I who upset the butter mik? I don't know Let me go" Having heard such humble speeches. Jasoda, having laughed (and) thrown the switch from [her] hand, and, being immersed in joy, [under] the guise of anger, pressed [him to her] hreast, [and] taking [him] home, began to tie him to a mortar Then Sri Krishna so acted that with whatever string [he] was bound it should become [too] short Jasoda sent for all the strings of the house, still [he] was not bound At last, percenting That his mother was pained, he himself allowed the binding Ito be effected] Nand's wife, having bound [him, and] administered an oath of [not] unfastening [him] to the cowherdesses, recommenced [her] domestic occupation

CHAPTER XI

he chan goes to release hal and havar from a curse pronounced in a former birth-He draus the wooden mortar along with him- He tears up the trees in which the victims are confined -Their gratitude therefor

5'Rt SUKADES Jt said -O King! to S'rl Krishna while bound came the remembrance of a former birth, that Kuver's sons had been cursed by Narad [and that] their deliverance should be effected Having heard this, King Parikshit asked Sukades Ji -Mahirit how did Nirad, the saint, curse the sons of Kiner?

t For ende tend en de For Janals trad fa all

havels at the god of tiches generally; and his rest ence is placed in one of the loft of reaks of the Himilians mounts as. He is accounted repent of the no tem ret n

explain that [to me] S'ukader, the saint, said —huver's tho sons, named Nal [and] Kuvar, were in Kadas, 2 they, by assidu ously serving Sina, became exceedingly wealthy One day, taking [their] wites with [them], they went [to] the woods for diversion Having some there [and] drunk wine, [they] became mitoxicated Then, along with [their] wives, having become maked, [they | began to bathe in the Ganges, and, throwing [their] arms round feach other's necks, began to indulge in a Variety of sports heremon Narad the saint Impernectedly I came there On seeing him, the women, for their part came forth and dressed [themselves], [but] those drunken [men] remained standing where [they were] Perceiving their con dition, Narad II said within himself. "These have become proud of their wealth, fand] therefore having become intoxicated [they] esteem pleasure [and] anger as happiness. The poor man has no concert, [but] to the wealth, where is the thought of virtue [and] vice? Fools by affection for a false body, forget [them selves], having regarded [their] wealth [and] family [they] are elated The virtuous do not bring the pride of wealth into [their] hearts, they esteem fortune [and] misfortune as equal Having said this much, Narad, the saint, cursed them, thus, "For this sin, go you into Golul, fandl become trees, when Sri hrishm shall take incarnate form he will give you deliverance ' Narad, the saint, cursed them thus in consequence of that they came into Gokul Fand1 became trees, their name then became Yamalanan

Having related the story thus far, Sukadev Ji sand —Mahara Ji having remembered this affair, Sil Krishna drugged along the worden mortar to the place where the Yamalarjun trees were considered to the story of the

be in your hearts

Namalhrim end, 'Lord of the humble' this is the favour of Marid Ji slone that fuel has to conclud your Pinnours feet and sem [jou], now we have no wish for anything but please grave only the much that your service may view remain in our hearts." Hearing this Jand] granting the boon, [and] unling, Sri Krishus Chand dismissed them

¹ For Airer read Annar This musered on was made by both Hol one and Lastwick 1 had have seen as the paral set of Size as well as being the residence of

ha lits was the paral se of Sizz as well as being the residence of huvers; and was stuated beyond the Mina z lake, among the H milaya nountains.

CHAPTER MI

The cowherds find Kushna I y the uprooted trees—\and and his followers escape from Gokul to Br ndal an—Krishna at five years old slays the demon listhehitur and the demon Bakisur

SRI SGAMPA, the samt, said —O King I when both those trees fall, having heard their sound, Nund's wife agittedly ran. She came where Krishina had been bound to the mortar? and all the cowherdesses and cowherds also came after her. When [she] did not find Krishin there, having become alterned Javoda, calling out "Mohan! Mohan!" went along saying, "Where has gone [he who] was bound? O mother! has amyoneseen amy where my boy. Kanhā,!?" Hereupon a Braywoman came forward fandl said. "Two trees have faller. Muratt's has expended ther."

Hearing this, all went forward [and] saw' that [m] very truth the trees are, by mg uprototed, and Krishap between them, bound to the mortar, seated [in a] contracted [antitude]. On going [to him] Nand wife released hAlm from the mortar, [mal] erring, embraced [him], and all the construction, [mal] erring, embraced [him], and all the construction, and [in [m]] [in [m]] [rightened, began to surp [their finger, and] to elap away [with their hands] to minis [him]. Thereupon Nand [mil] [Jipatand hegan saving to each other, "These trees [which] have been frowing from age to age how did [they] come roted up? this comes to [our] minds [as] a marie, thus exert exist with the second of the falling trees just as it receives, but no one understood it. One said, "How can this child understand this secret?" Another said, "Pethys it may be well with the secret?" Another said, "Pethys it may be well with the freezies of remarks, taking 'srt krishna, all justully came into Goldu Their Nand JI [gave] much alms [and] performed sirtious

then [you] will remain [there] with delight' Having heard this statement, Nand Ji caused all to eat [and] drink, [and] having distributed betel leaf [and] made [them] sit down, and forthwith having summoned an astrologer, asked the [propitious] moment naving summoned an astrologer, asked the [propitions] moment for the journey That one, having reflected, said, "For a journey in this direction to morrow is exceedingly good, on the left hand [is] Yogunl, 2 Dissuda [is] behind, and the Moon is [in] front Undoubtedly your Honour can set out quite early to morrow 1"

Having heard this, all the cowherdesses and cowherds, at that time, went each to his own home, but early in the morning each loaded his own goods and chattels on carts [and] came [and] collected together Nand Ji accompanied [them] with [his] family, and proceeding on and on, [and] crossing the river, [in] the evening they arrived [at their destination] Having propietated the goddess Brinda, and occupied Brindaban, they all

began to reside there with happiness [and] ease

When Sri Krishna was five years old, he said to [his] mother, "I will go to graze calves , do thou tell Baladà u not to leave me alone in the wood " She said, "Son! there are plenty of calf grazers your servants, do not you be [for] an instant concealed from before my eyes darling! 'Kahn said, "If I shall go into the wood to sport. I shall eat food, otherwise not" Having heard this, Jasodà, calling the cow boys, [and] consigning Krishna to [the care of] Balaram, said, "You will not go a far to graze calves , and before dusk come home with both of them! You will not leave these alone in the wood remain in their very company, you are their guardians." Having spoken thus, [and] having given [them] food, [she] dispatched Ram Arishna along with them

They, having gora, began to graze calves [on] the bank of the Junna, and to sport among the cow boys, when, hereupon. Bachchhabur, sent by 7 Kans, having assumed a decentful form, Upon seeing him, all the calves, frightened, fled hither and thuthert Then S'ri krishin indicated by a sign to Balades Ji, thus, "Brother! this [15] some Rakshas come ' When he. grazing on forwards, approached near to effect [his] ambuscade.

A Name is a female demon powersed of magical power; eight of them attend upon Durgi to perform all omened off ors.

I for diffind coal diaffe y as Lalle [1] wrote it It means d 61 + 1600 "the and is the nath astronomical logs in which direction it is superprisons to travel.

I for any of the for any of the first and the f namer of death

by old nymph and turned her lets the full filland while I limite now adore The respectful In perst we is 190 conveys a sense of futurity as well as

Cate has bee " to ight pot being " that is, " before dark "

That is, to accomp at his trepcherous persone

Sri Krishna, having seized the hind leg [and] whirled [him] hode

Having heard [of] the death of Bachchhasur, Kans sent Bakasur He having come into Brindahan fand larranged his ambuscade, [on] the bank of the lumna went [and] sat, like 1 mountain Having seen him struck with fear the con hors hegan to say to Krishna, "Brother! this, forsooth, [18] some Rakshas, come as a crane, how shall we escape from his hand?"

These, then, on the one hand, were thus speaking to Krishna and, on the other hand, that [Rak-has] also was thus reflecting in [his] mind, "To day I will not go without killing him Hereupon, when Sri Krishna went near him, he, having lifted him (Krishna) in This beak closed This mouth The cow boys becoming alarmed, looked about on all sides, [and] crying [and] calling again and again, began to say, "Alas! alas! Haladhar, too, is not here, what shall we go [and] say to Jasoda?'
Perceiving them to be exceedingly pained, Sri Krishna
became so hot that he could not hold [lim] in [his] mouth When he disgorged him, then he (Krishna) seized him [bi] the beak, fandl having pressed the beak under This I foot, he rent Thim I up . and having collected the calves, accompanied with [his] companions, he went home langhing [and] playing

CHAPTIR XIII.

The servent-demon Agha or swallows has tog all his companions-hri has swells out monitrously, and bursts the serrent.

SRI SCHAPEN and -Listen, Mahlida ! At dawn one day Sri Krishna proceeded to the wood to graze calves, along with him all the cow boys, also, each taking food from his home, accom panled [him] and having entered the pasturage, set down the food, [and] at free the calves to graze, they begin to sme ir about their bodies with chilk [and] red ochre and making [and] putting on ornaments of will fruit [and] flowers [they began to plax, and imitating the sounds of beams [and] books, [and]

with various kinds of pastime, [began] to dance [and] to sing Hereupon the Rakshas name 1 Aghasur, sent 13 Kans came He, having become an exceelingly large dragen, sit [with] epot

to Apple and agree in the real by the sepe on of the Greaters I amattech

mouth, and, with all the companions, S.n. Krishna, also, sporting about, [happened to] go just where he, having arranged [ha ambuscade, was seated open mouthed. Having perceived him from afar, the cow boys began to say among themselves, Brother I this, forsooth, is some great mountain, the caven of which is so large. Saying thus, and grazing the calves, they approached near him, then one boy, perceiving his mouth open, said, "Brother I this, indeed, is some exceedingly frightful cavern, we will not go within it, we are afraid as soon as [we] look [at:i]." Then a companion named Tokh said, "Come on, let us on, what should finghten us, as long as Krishna [3] with [us], if it should be some Asur, then it will be killed in the major of ficking."

All the companions, standing, were thus merely conversing, when he drew so deep a breath that all the cow boys, along with the calves, flying, went [and fett] into his mouth. As soon as the poisonous hot vapour was felt, then the calves, becoming alarmed, began to bellow, and the companions to cry out, "O all field bell and "quickly take thought for 19 obtained all field bell and "quickly take thought for 19 obtained the cry coming distriction for Kirishna, as well as the companion of the compa

CHAPTER XIV

Irahma steak away ke shra s companions and the cows and confines them in a cave—he sha creates illusive in use one of them—He frighten: Prahma by causing his illusions to appear more god like that the drivin ties.

Self SUKAREN said —O King! having thus killed Aghbare, Sri Krishia Chand collected the calves Jand]; taking the companions with [him], set forth Having gone some distance standing in the shade of a fazient tree [and] playing the flate, [he] called to all the cowherd had [and] said, 'Brothers! thus is a nice place, kaying this, where should we go further on? Sit down just here

¹ For bar gave tend bark give

^{*} For baching read barhage

[and] let us eat the food." Upon hearing this, they drove away
the calles to graze, and having brought the leaves of swallow
wort, bastard teak, fig. kadam, and lotts, [and] having made
plates [and] cups, [and] brushed [and] cleaned, [they] sat down
around Sri Kirshna [in] rows on rows, and each opening his
own [packet of] food, began to share it among themselves

When they had done sharing Sri Krishna Chand standing in the mid t of all having himself first raised a mouthful, gave the order to eat. They began to eat. Among them wearing 2 pearock-crown, a floral wreath on the neck, holding a club assuming the triply bent form I wearing vellow silk, covered with yellow cloth, [and] laughing away, Sri Krishna, also, was feeding all [of them] from his [packet of] food, and taking up [a little] from the plate of each [and] tasting fand] tasting he was going on declaring the flavours-the bitter, sweet, hot, [and] pungent, and in that assembly he appeared as beautiful as the moon among the stars Then Brahma [and] all the other gods seated in their chariots were looking on, from the sky, fat] the happiness of the cowherd a sembly, when Brahma coming from among them stole away all the calves. And hereupon the cowherd lads, [while eating], becoming anxious said to Sri heishna "Brother we, forsooth, are sitting [and] eating away carelessly, no one knows where the calves might have strayed anay to"

Then Kanhā i says to the cowherds, ' Do you all remain at the feast, brothers!

Let no one arise [or] be anxious, I will collect [and] bring every one's calf"

Hasing spoken this, [and] hasing gone some distance in the wood, when [he] perceived that "Brahmi his taken awas the calles from here," then Sri Krishia mide [and] brought others just like [them]. Hasing come here [again h.] sees that cowherd boys also have been picked up [and] ceried awas [bi Brahmi]. Then he made [others] also just as they were and perceiving it had become extuning taking all with [hum, he] came [lo]. Brindblan. The cowherd boys went each to his home, but no one knew this secret that these [are] not our children [and] calves, rather, day by day the delusion went on increasing still more.

Having rehearsed this much [of] the story, S. H. Sukadov east — Makitah; on that wie fitshoul laying taken the conclusions [and] cities, [and] having filled them; into the case of a mountain, [and] put a block of stone on its mouth, figor [the fair], and, on this side Srl Krishan Chand was continually indulging in various fresh sports. In this [wai] a year passed

I Vany images of he has have the logs last and no k lee. It is a this after it mark

away, then the remembrance occurred to Brahma, therefore he began to say within himself, "Of me, indeed, there has not been even one moment, but [it] has become a year of men, hence now, come, it should be seen what has taken place in Brai

without cowherd boxs and calves"

Having reflected thus, the larose [and] came where they had all been shut up in the carrent. Having raised the stone, the last seek shows and calves are lying sleeping in a profound sleep. Going from there [and] coming into Brindaban, having seen the children and calves all just as they [formerly] were, being astonished, the lbegan to say, "How came the cowherd boys and calves here? or has Krishna created them afresh?" Having said this much, the lagram went to look at the cavern in the interval in which he could look from there [and] back, within that, on this side, Sri Airishna Chand produced such an illusion that, as many cowherb boys and calves as there were, all became four armed and before each [of them] Brahmá, Rudra, [and] lindra, are standing (with) jonged hands

Seeing [this], Biranch 1 became like a picture; [he] forgot [everything], knowledge, thought, all went

As a stone four faced Devi [15] afflicted [when] become deprived of worship [and] adoration

And, having become afraid, [he] closed [his] eyes, [and] began to tremble [and] shaver. When the soul regulating Sri. Krishian Chand perceived that Brahma is exceedingly, disqueted, [he] appropriated the share of all,2 and himself remained quite alone, usit as sernated cloud may become one.

CHAPTER XV

Brahma asks pardon of krishna—He releases the real kine and cowherds, after a to electronic to the part of the superior of the

SRI SUKADE. J. sand —O King ¹ when Sri Krishia had desipated his illusion, then Brahma acquired knowledge of his overperson, therefore, having reflected [and] approached Bhagwan, with extreme humility failing [at his] feet, supplicatingly stand ing with joined hands, he began to say, ¹O Lord¹ you have

Branch is an epithet of Brahma i it should be Virack or Viracki, the creator." The expression to become like a picture means to be struck motionless it associationent

motionies with associationies of a share [in some common property] and hard is a cost are—the tolger of a share [with another]. The sense here is

acted very kindly in that [you] have removed my pride, through this I was remaining blind. Of whom is there such intelligence that, without your compassion, he may understand your actions. By your illusion everything is fascinated, who is he that may fascinate you? You are the creator of all, in each hair of your [body] many Brahmas such as me are lying. Of what account am 121 Compassionate to the lumble! now mercifully forgive

[my] transgression, take no heed [of] my fault"

Having heard this much, Sri Krishna Chand smiled Then Brahma brought all the cowherd boys and calves fast asleep [and] gave [them to him], and having become abashed, [and] having offered praise, [he] went to his own place Just such an assembly as formerly vas, was produced, a year had elapsed, that no one knew As the cowherd boys' sleep passed away' Krishna collected the calves [and] brought [them], then boys among them³ said, "Brother' thou, indeed, hast brought the calves out they work the control of the calves of the control of the calves of the control of the calves of the control of the control of the calves of the control of the control of the calves of the control of the control of the control of the calves of the control of the control of the control of the control of the calves of the control o

Hearing [this] statement, laughing, Bihari says, "I was anytous fon | your account.

[They] were found near in one place grazing, now go home, [you] came at dawn"4

Thus talking among themselves, taking the calves, all, laughing [and] playing, came [to] their homes

CHAPTER XVI

Balaram slays the demon Dhenuk, who had assumed the form of an ass

SRISURADEV said —Maharaj I when Sri Krishna was eight years old, one day he said to Jasoda, "Mother! I will go to gruze cows, do thou persuade father," that he may send me with the cow

that the illu are cow boys were co-sharers in the attributes of hinshina, and that the latter re absorbed into I i medif all the portions of his essence appearing in the illusions; and thus became again one. The word antie means 'filament,' and if this were the word intended the sense sould be just the same, for it would imply the filaments of his essence recting out into the illusions.

1 In what reckon og literally; because Hindus in soumerating a list of victoous persons sich aste the r worth by matching the fall, g of chalk in wat t, as a kind of divination. See Histogatch, Introduction, verse 15.

In the four previous editions three by Lalla Lal himself and one by Pand t Yogidhyan Visra this phrase is tin se larke

See note "p 5 The Gen tive here gives the meaning flou who] are come three floor dawn so home

come [here] from dawn go nome

For tu real tu and for knhs read knh Lallu Lal was not guilty of this
togrammatical to table

(

herds " On hearing this Iasoda spoke with Nand II having settled a propitious moment, and called the cowherd boys, on the eighth of the bright half of Kartik, having caused Krishna to worship a cow shed, humbly said to the cowherds. "Brothers do you continue from to day to take Râm Krishna also with you to graze cows, but keep close to him, do not leave him alone in the wood. Having spoken thus [and] given food, marking Krishna [and] Balaram [on the forehead] with curds he dismissed [them] with all [the others] They, being delighted, along with the cowherd boys taking cows, arrived in the wood. There, seeing the hearts of the wood. Sri Krishna began to say to Balades, "Dau 11 this is an exceedingly agreeable [and] pleasant place, see, how the trees are bending [and] bending, and various kinds of beasts [and] birds are sporting" Saving thus, [they] went [and] ascended a lofty hillock, and began to wave about [their] scarves. [and] to shout out, saying, "Black, white,2 grey, purple, brown, blue" (the colours of the cows) On hearing [this] all the cows, lowing [and] snorting, ran up At that thue there was such beauty as if, from all sides, variously coloured clouds might have been collected

Then Sri Krishna Chand, having driven the cows to graze, [and] caten [has] food with [has] brother, under the shade of a kadam tree, resting his head on the thigh of a companion, slept After a time, when he awoke [he] said to Balarām [hi, 'Dh'ul' listen, let us play this game—having arranged separate armies, let us fight" Having said this much, sharing the cows and cow herd boys, [they] took half each 'Then, gathering wild fruits [and] flowers, and filling wallets [with them, they] began to play, with [their] mouths only, trumpets pipes, horns, tambournes, drams [and] kettle drums, [and] to fight and to shout, "Kill' kill'i" They fought thus for some time, then each taking his own company apart, [they] began to pasture the cows

In the mudst of this a Companion said to Baladev Ji, "Maha raj I at a ghortsh distance from here there is a palin grote, in which there are fruits like nectar, there, [in] the form of an osa. A Rakshas keeps guard" On hearing this statement, Balardin, along with the cosherd boys, entered that wood and began, along with the cosherd boys, entered that wood and began, intung away [with] bricks, stomes, clods, and sticks, to knock down fruit Hearing the noise, the ass named Dhenuk came fraying, and he, on coming, turned round [and] lacked with both heels, on the chest of Baladev Ji, then he, raising him (the sas) up, dashed [him down] Then he hauge rolled about got up, pawed the ground, pressed back [lus] eart, [and] backing, began to strike out with both heels.

2 Eastwick follows Hollings in inserting yellow although it is not in his text, Lallu Lal and former editions did however, insert f rf here.

¹ Dan is a fam lar abbreviation of the name Balader, at is often appled to

for a long time, at last Balaram Ji, having seized both his hind legs [and] swung [him] round, flung him on to a high tree He, on falling down, died, and along with him that tree also was broken down. By the falling of both [of them] there was an exceeding noise, and all the trees of the forest shook, violently

Having seen [this] from afar, Murân says, "The trees have shaken, there has been a loud noise"

Just then a friend of Haladhar came, "Come along, Krishna! you are called hastily,

an Asur is killed, that same is lying [dead] On the hearing of this statement. Sri Krishna also went fand I drewnear to Balaram Then the companions of Dhenuk, as many as were Råkshasas. all advanced to the atta. A Those Sri Krishna Chand It quite easily killed [and] overthrew Then, indeed, all the cowherd boys, being delighted, fearlessly gathered fruits, [and] to their own satisfaction filled wallets. And having brought the cows together Srt Krishna said to Baladev, "Mahardi I it is a long time since we came, now please go home " On hearing this speech, both the brothers, taking the cows, along with the cow boys, laughing [and] playing, in the evening returned home and the fruit which they had brought, [they] had distributed in all Brindahan Having dismissed all, he himself slent on rising at early dawn, S'ri Krishna, having called the cowherd boys, made breakfast, took the cows, [and] went to the wood. and by keeping on grazing the cows, arrived at Kalidah 1 There the cowherds caused the cows to drink water in the Jumna, and themselves also drank As they rose up, [after] drinking the water, [they], together with the cows, through the poison, all rolled about Then Sri Krishna, having looked [at them] with a clance 2 of immortality, restored all to life .

CHAPTER XVII

Ar shna conquers the poisonous sinke håli—He compels him to remove his residence to Ramanaka Dwipa

Sait Sukaden Ji said — Mahiraj I having thus protected all Sri Krishna began to play at ball with the cow boys And where kall was, for a distance of four kes, the water of the Jumna,

Add dah is a whiripool on the Jumma where the serpent kalls is said to have resuled. The verpent's name should be Addys through at 2 For deriable artists.

through his poison, was boiling No beast [or] bird wis able to go there. Who ever mistakenly uent [there], scorched by the glow, full into the whirlpool, consumed, and on the bank no tree even was produced. One soliting eternal Kadam tree was on the bank, and no more? The King isked,—Maharaj I how was that Kadam tree saved? The Saint said,—At one time, holding nectra in [his] beat, Garada came [and] sat on that tree, from his mouth one drop full, on this account that tree was saved.

Having related this much [of] the story, Sri Sukadev Ji sand to the King —Maharay! Sri Krishna Chand Ji revolved in his mind on the death of Kah. Playing on at ball [he] went [and] ascended the Kadam tree As from below a friend threw the ball, it fells into the Junna, [and] Sri Krishna, also, jumpel in along with it Having heard, with [his] ear, the sound of his jumping, he began to vomit poison, and darting forth hisses like fire, to exclaim, "What sort of a one is this, who is still living in the whitpool? Perhaps the undecaying tree, unable to endure my violence, has broken down, or some great beast for livid.

has come, in that still in the water there is a noise

Having said thus, he was comiting forth poison from all [his] one hundred and ten hoods, and Sri Krishna was swimming around Then the friends, weeping, and severally stretching forth [their] hands, were calling out, the cows, [with] mouths open, on all sides, were lowing, snorting, [and] running about The cowherds quite apart were saying, "Syam please come forth quickly, otherwise, having gone home without you what answer shall we give?" These, then, here, being greeked, were thus speaking , [and] while this was going on, someone went to Brindaban [and] stated that "Sri Krishna has jumped right into the whirlpools of Kali" Hearing this, Rohini, Jasoda and Nand, along with the cowherdesses and cowherds, weeping [and] beating [their breasts] rose [and] ran , and one and all, falling and stumbling, came to the whirlpool of Kali There not seeing Sri Krishna becoming alarmed Nands wife went straight forward to fall into the water Then the cowherdesses, going just between, seized [her], and the cowherd boys, having stopped Nand Ji, were saying thus-

Having abandoned the great forest [and] come [into] this wood, still Daity as greatly annoy [us]

Much good fortune has happened from Asuras, now how will Hari issue from the whirlpool?

Hereupon, from behind, Baladev Ji also came there, and, ! For parfi read packif as in all previous editions.

2 For chalips reed chaliff and for gird read girs. As good is 'eminine the verbs should a ree with it as Lallu Lal made tilem.

Not ce this idiom, let, one eternal hadam was on the bank, that alone as

addressing all the inhabitants of Braj, said, "The imperishable Krishna will come [forth] presently; why are you dejected?

To-day I did not accompany him, Hari plunged into the

Having related thus much [of] the story, S'ri S'ukadex Jı sad to King Parlishtt—Mahirā]! on the one side Balarām Jī was thus inspiring all with hope, and, on the other, as S'ri Krishna by swimming approached him, he (Kâi) wrapped [himself] round his (Krishna's) whole body. Then S'ri Krishna became so bulky that, on releasing him, it was well. Then as that one was repeatedly hissing and darting [his] hoods against him, this one kept on swing himself. At lost, perceiving that the inhabitants of Braj were exceedingly grieved, S'ri Krishna suddenly sprang up [and] mounted on his (Kâi)'s head

Assuming the weight of the three worlds, Murari became ponderous,

He dances about on hood after hood, he beats time with his feet.

Then, indeed, through the weight, Kāli began to die, and dashing [his] hoods again and again [on the ground]s he put forth his tongues, from them streams of blood flowed out When the poison and the pride of strength was gone, then he perceived in his heart that "Adt Purush has assumed incarnate form, otherwise, in whom is there so much power that he should escape from my poison?" Having realized this, he abandoned the hope of life, and remained benumbed 'Then the serpent's wife having come, joined [her] hands, [and] inclined [her] head, entreatingly said to Sri Krishna Chand, "Maharaji vour Honour has done well in that you have removed the pride of this tormentor and exceedingly conceited one, now his [good] fortune has awakened, in that [he] has obtained a sight of you. The very feet which Brahma, and all the otiter gods, meditate on, with prayer and self mortification, are resplendent on the head of Käli."

Having said this much, she again spoke, "Mahārāj ! have compassion on me, [and] please release this one, otherwise, slay me also, along with him, for death itself is excellent for a woman

^{1.} A confision of persons has reade its sentence puzzling. It implies that Krithin become so bulky that, on (Alais) release ig him, it turned out well (for bail), in other words it was well for bail that he released him. The verb ban dan means "in succeed," be fortunate, " turn out well!" This describes a peculiarity is the strack of a make. In striking at, and means "in whether the band hooks on the ground and eyects a portion of the measure an other, the beat hooks on the ground and eyects a portion of the

poison, on this being repeated several times a snake becomes temporantly less dangerous. Snake catchers avail themselves of this peculiarity when encountering large porsonous services.

³ Adi Furush, "the first male," or primary soul, a name generally applied to

⁴ For sithal read lital, but sithal is colloquial

without a husband. And if you please to reflect, then of him even there is no fault, this is the nature of the species, that it should be fed on milk, [and] the poison should increase."

Having heard this statement from the serpent's wife, Sri Krishna Chand descended from him (Kâh), then Kâh, reveren tailly, with joined hands, said, "Lord's please to forgive my fault, I ignorantly darted my hood upon your Honour, I am a low caste snake, where [could] we [get] so much knowledge, that we should recognize you?" Sri Krishna said, "Well! what was was, but now do not you remain here, go dwell with your family in Rainash. Din "!

Hearing this, Kali, fearing [and] trembling, said, "Lord of Mercy' should I go there Garuda will eat me up, from fear of that very one I fled [and] came here "S ri Krishas said, "Now do thou go there fearlessly, 2 from seeing the print of our feet on thy head, no one will say [anything] to you?" Having spoken thus, Sri Krishan Chand at once called for Garuda and expunged fear from the heart of Kali. Then Kali, having per formed worship, according to precept, with incense, lamps, and consecrated food, [and] having placed before Sri Krishin amany presents, [with] joined hands, supplicating, bidding addeu, said,

'[For] four gharts you danced [on] my forehead, this friendship bear in mind, O Lord!"

Having spoken thus [and] saluted, Kâli, with [his] family, went to Raunak Dip, and Sin Krishna Chand came out of the water.

CHAPTER XVIII

Anshra frightens his companions by producing a conflagration around them—He transmillizes them by drinking it up

HANNo heard the tale so far, King Parals hit asked Sri Sukader —
"Maharay! Raunak Dip was a nice place, why did kalt come
from there? and for what purpose did he stay in the Junna?
Feplan this to me, that the doubt may leave my mind." Sr
Sukader said —O King! In Raunak Dip, Garuda, the vehicle of
Hari, remains He is exceedingly powerful in consequence, the
greatest serpents of that place acknowledging [themselves] de

¹ Remet D f is a corruption of Remeaska Drugs ⁴ the charm or aland which is the same given in the Bidgavita Paran and also in the Bidgavita Paran and also in the Bidgavita Supara, or Hada rendering of Risbidgavita Paran and the magnifity tipet where Carnelly, the Control of the Carnelly of the

feated, were accustomed to give him constantly a snake. They come [and] place [it] on a tree, he comes and eats [it] up One day Kalı, the son of Kadru, the Nâgmi, conceited of his venom, went to eat up the food of Garuda Hereupon Garuda came there and there was a great fight between the two At last, recognizing [his] defeat, Kali began to sat within himself. "Now how shall I escape from this one's hand? and where shall I go?" Having said this much [he] reflected, thus, "I will go [and] stay in Brindaban, then I shall be saved, for this one is unable to go there" Having thus thought, Kali went just there Then King Parikshit asked Sri Sukadev, thus.—" Maharai! why was he un able to go there, tell that secret?" S'ukades said.—O King! [11] a certain time, the Rishi Saubhari was seated fon the binks of the Jumna Jengaged] in self mortification Garuda having gone there, killed a fish [and] ate [it] Then the Rishi angrils cursed him thus, "If thou shalt come again [to] this place, thou shalt not remain hung" [For] this cause he is not able to go there, and since Kali went there, the name of that place has been the Whydpool of Kali

Having related this much of the tale, S'n Sukades Ji said — O King! when S'n Krishna Chand came forth [from the water], Nand [and] Jasoda, through delight, [gave] much alms [and] performed virtious [acts] Having seen the face of [ther] son, happmess was given to [their] eyes, and life came into the souls

of all the dwellers in Braj also

While this was taking place, it became evening, then they began to say among themselves, "Now, all day being tired out fatigued, hungry, [and] thirsty, where shall we go home? let us pass the whole night just here [When it is) become morning we will go to Brindaban." Saying this, all stayed [und] slept

When half the night had passed, a heavy glooms storm occurred

A fire burst out all around, very furiously burnt trees, forests, [and] cattle

As soon as the fire occurred all woke up, and aguitedly looking round, [and] stretching out [then] hands, they began to exclum, "O Krishna! O Krishna! save [us] speedly from this fire otherwise it in a moment, will burn all up [and] reduce [us] to whee? When the inhabitants of Braj along with Nand [and] Jasodf had cred out thus, Sr Krishna. Indial Ji, on rising up, having, in a twinking, drank up that fire, removed the amount of the control of the same of

The interrogative here implies that going home it out of the question I resent tense for the I sture, to mark the limit nence of the act

CHAPTER XIX

Balatam destroys the demon Pralamb, by Islams of his firt

HAVING told the story thus far, S'ri S'ukadey II said - Maharu! Now I am about to explain the seasons, the different sports which S'ri Krishna Chand played in them, attentively listen to First, the warm season came That, on coming, took happiness from all the world, and having heated the earth [and] atmosphere, made [them] like fire , but, by the power of Sri Krishna, in Brin daban there was only perpetual spring Where on the trees of dense arbours climbing plants flourish, various coloured blossoms were blooming, swarms on swarms of bees were humming on . on the branches of the mango trees the kokilas were warbling, pea cocks were strutting in the coolest of shades, the sweetest of perfume laden airs were blowing and, on one side of the wood, the Jumna was displaying its beauty quite apart, there Arishna fand? Balaram, together with [their] companions, leaving the cows, were sporting on, in various surprising games, among themselves Hereupon the Rakshas named Pralamba, wearing the form of a cowherd, sent by Kans, came [among them] On seeing him, Sri Krishna Chand, with a sign, said to Baladev Ji,-

"[This is] not a friend of ours, Balabir ! this [is] an Asura

in a disguised body.

Take means to slay him, he should not be killed [in] the cowherd form .

When he bears his own form, then do you that instant kill

Having pointed out this much [of] the matter to Balades, Sri Krishna Ji laughingly called Pralamb near [him, and] taking [his] hand said,—

"Your appearance [15] most excellent, without guile [you are an excellent friend of ours'

Having said thus, taking him with [him, and] dividing the cowherd lads, took half [humself], and gave half to Balaram Ji Causing two boys to be seated, he began to ask and tell the names of fruits and flowers In this [game], indicating [name after name], Sri krishna was defeated, Baladev won, then those on the side of S.r. Arishur I mounted the companions of Baladev on [their] shoulders [and] carried [them] off Thereupon Pralamb took Balaram Ji [and] hurried on beyond all [the others], and enter ing the wood, increased [the size or] his bod, [At] that time, on that jet black mountain like [demon], Baladev Ji was as respien

Not ce the use of wall here Although an affix usually, it is here employed as an independent word, otherwise the gender of As would have changed

The con herds, opening [their] eyes [and] looking about, say,
"Where is that fire gone, Murkri?

When did the fig tree forest come back? This is a marvel, Balabri!"

Having spoken thus, taking the cows, collectively, with Krishna [and] Balaram, [they] came [to] Brindiban, and all, going to their own houses, said, "Today, in the forest, Balaram Ji kilked the Rakshas named Pralamb, and in the mmn forest there was a confligation, that also, by the power of Hrit, was extinguished"

Having related this much [of] the story, Sin Sukades Ji said — O King 1 hearing this statement from the mouths of the cowherd lads, all the dwellers in Bray went indeed to see, but they obtained no due to the proceedings of Krishna

CHAPTER XXI

Description of the Rainy Season

SRI SURADET, the saint, said - Mahiraj I having perceived the exceeding hardship of the hot season. Ling Rain, reflecting com passionately on the beasts, birds, and living creatures of the parched earth, having collected together an army [of] clouds from all sides, advanced to the contest. Then the clouds which were thundering were very drums sounding, and the variously coloured clouds which were gathered round, were heroes, warnors, and champions 1 In the very midst of them the flashof the lightning was like the glitter of weapons, rows of cranes, [in] different places, were like white hanners? being fluttered, frogs [and] peacocks, [11] the manner of bards, were celebrating praises, and a very great shower of drops was pouring, like a shower of arrows Perceiving Rain coming with this pomp [and] pride, the Hot Season. abandoning the field, escaped with his life Then the cloud lover, raining, gave happiness to the earth She who, after eight months of separation from a husband, was conjouned [with him], took full emorment from him. The breasts fell [and] became cool, and the feetus remained, from that eighteen bearings of sons arose, they also, each taking presents of fruit [and] flowers began to do homage to [their] father Then the land of Brindaban became as beautiful as a lovely noman decorated with ornaments, and in all directions rivers, streams [and] lakes were full, [and] on them

For range read range
 For dahaga read dhunga and so the next line, for his natural him read hundow kf

"How is there in it so much virtue, that all day it continues applied [to] the mouth of Sri Krishna, and, drinking the nectar of [his] hp, [and] ratung delight, resounds like a cloud? What ' [is] this more loved even than us, that, night [and] day, Bihari continues holding [it]?

This [thing] made in my presence, has become a rival [wife], mounted on [his] body

When Srt Krishna, having suped it with [his] yellow robe, plays [on it], then gods, saims, humaras, [and] Gandhinras, each bringing his wide along [with him], seated severally on cars, eagerly come to listen, and having heard, having become fact mated, remain motionless? as prictires: What corresponding mortification has this one inflicted [on itself], that all [things] are subservient to it?"

Hearing this statement a con herdess replied, "First, then, this, having been produced in the tube of a bamboo, [constantly] remembered Hari, afterwards, [it] look, upon [tistel] heat, cold, [and] water, lastly, having become fragments [and] having burnt [tistel, it] inhaled the smole

What sort of mortification are they performing 2 like this 2 It (the flute) became perfect, [and] obtained such a reward as this 2

Hearing this, a woman of Braj said, "Why did not the Lord of Braj make us flutes, that, night [and] day, we had remained with Han?" Having related this much [60] the story, Sri Sukades Ji began to say to hung Parikshi: —Maharaj! until Sri Krishna, having grazed the cons, came from the wood, the cowherdnesse were constantly a celebrating the virtues of Hart

CHAPTER XXIII

Arishna steals the condendesses cloti es while they are hithing—He expounds the spiritual meaning of h a action.

Sri Sukadev, the sant, and —On the passing away of the autumn season, the winter season came, and excessive cold [and] frost began to occur [At] that time the Big girls began to say

¹ judda he labda means "just in the same place," that is, without change of position, or motionless
² harde Aira is here impersonal the third person planal without an expressed nominative, in often this used. The sense is, "What greater perante than this."

does anyone perform?

For mit read mit or neign.

amongst themselves, 1 "Listen, companion! by bathing in the [month of] Ag han the sins of birth after birth are departing, and the desire of the heart is accomplished, thus we have heard from the mouth of ancient people! Hearing this statement, it occurred to all of them, thus, "We should bathe [in] Ag han, undoubted!"

we would obtain Sri Krishna [as] a boon

Having thus reflected, as soon as [it was] dawn, getting up, donning dresses [and] ornaments, all the Brag girst together came to bathe [in] the Junna Having bathed [and] offered an obla tion to the Sun, [and] come out of the water, [and] made un earthen [image of] Gaury [and] offered sandal wood, unbroken rice, flowers, [and] fruit, [and] having placed before [it] incense, a lamp, [and] consecrated food, [and] having worshipped, [with] joined hands, inclined head, [and] having gratified Gaur, [they] said, "O Goddess! we have repeatedly asked from you this boon, that Sri Krisha should become our lord" According to this rule, the cowherdesses are continually bathing, fisting all day, cating curds and boiled rice" in the evening [and] sleeping [at inght] on the earth, so that they might speeddy obtain the reward of their row.

One day all the Bray girls, collectively, went to an unfrequented giat to bathe, and having gone there fandl taken of their clothes [and] placed [them] on the bank, becoming maked, [and] entered the water, they began to sing repeatedly the Sri Krishna also, seated in the shade of a fig tree, was grazing cows [Bi] chance having heard the sound of their singing, he also silently approached, and began to look on, concealedly. At last, as he gazed, when something entered his mind [he] stole all the clothes [and] went [and] ascended a Kadam tree, and tyme [them m] a bundle placed [them] before [himself] Hercupon, when the cowherdesses looked [and saw] there were no clothes on the bank then, in alarm, rising up on all sides, they began to look about, and to say among themselves, ' Just now not even a bird came here, who has taken away the clothes, Mother?" In the meantime a cowherdess saw that, with a crown on [his] head, a staff in [his] hand, with a yellow sectarial mark, a necklace of wild flowers, wearing yellow robes, with a fied up bundle of clothes, preserving silence, Sri Krishna mounted on the hadam tree, is scated, concerled. On sceing him [she] cried, "I riend I behold him, the stealer of our hearts, the stealer of clothes, on the Kadam tree, holding the bundle,

¹ For mark read meil

³ Gaur on Gaurl is a name of Parail di, ghter of the H mitpag, and helt of Siva. Larly legends state that Unit was the name of the daughter of it ell mitbras and that she performed sais, burning hesself for deviane, in consequence of Sivas farmed grid therest whe was given but, but in the form of Liraril. In this form he complianted of her dark lue and the by most caretives state and the state of the dark lue and the by most caretives attained to the compliant of the dark lue and the by most caretives attained by a mit shall be as then called Gaust. "At g bander of the found home as a body gain and the proposed of the state of the found.

Seated resplendent " Hearing this speech, and all the young women having seen Krishna, ashamed, entered the water, joined Ither I hands, boxed [ther I heads, supplicated, [and] coaxingly 5113 __

"Compassionate to the humble | beloved remover of grief! O Mohan | please give our clothes"

Hearing thus, Kanha.i savs. "I will not give thus, appealing ftol Nand, [I swear] .1

Come out one by one, then you'll receive your clothes"

The Bras garls angrily said, "This is a nice lesson you have learnt, in that you are saying to us 'Come out naked' We will go at once [and] tell our fathers [and] friends, then they will come [and] seize you as a thief, and we will go [and] relate [this] to Nand [and] Jasoda, then they also will properly impart to you instruction We are ashamed of something, you

have blotted out all recognition fon our part] " On hearing this statement, angrily, S'n Krishna Ji said, " Now

you shall obtain the clothes when you fetch them Tyourselves I. not otherwise" Hearing this [and] fearing, the cowherdesses said, "Compassionate to the humble! you yourself hold us in remembrance, you are the protector of our husbands," whom shall we bring? For you alone, having made vows, we are bathing in the month Mangair" Sri Krishna said, "If you, with sincerity, on my account are bathing [in] Ag han, then abandon shame [and] evasion, [and] come [and] take your clothes" When Sri Krishna Chand had said this, the cowherdesses, having reflected among themselves, began to say, "Come, friends! what Mohan says, that alone we should respect because he knows all [the state] s of our body fand] mind, what shame [is there] in this?. Having thus settled among themselves, obeying the direction of Sri Krishua, concealing with the hands the breast [and] privates, all the young women issued from the water, with heads bowed down, [and] when they went [and] stood before [him] on the shore, Sri Krishna laughingly said, Now, with joined hands come forward, then I will give the clothes" The con herdesses said,-

"Why are you deceiving [us], Darling of Nand (we are plain simple Brai gurls

A trick has been played, consciousness [and] sense are gone, you have played this prank, O Hari ! Fortilying [our] haves we have commetted shame, now do

you do something, O Ruler of Brai !"

Having said this, when the cowherdesses joined [their] hands,

Alt or f it is understood here

The equivalent of 'I swear by Nan l 1 Mean n. "you take thought for our general welfare, you preserve the reputs t on of our husbands ly making us good women "

Sri Krishna Chand Ji, having given the clothes, came to them [and] said, "In your hearts, do not be any wise displeased at this affair, I have given you this lesson, because in the water is the abode of the god Varuna, hence if any one becomes naked [and] but her in the water, all his virtue passes away. Perceiving the affection of your hearts, [and] being delighted, I have imparted this secret to you. Now go home, then, in the month of Katik, come [arain, and] sport with me."

Sri Sukadev, the saint, said —Maharaj ! Hearing this speech, [and] being pleased [and] contented, the cowherdesses then went to their own homes , and Sri Krishina, having come to the fig tree, taking with [him] cowherds, cows, cowherd lads, [and] companions, moved forward. Then looking again and again on the dense forest all arolind, he began to recount the greatness of trees, saying, "Behold! These having come into the world, how much they are taking on themselves [and] giving happiness to [other] people! It is fortunate that such like charatable [people] come into the world. The properties of the reached for spot] near the bank of the lumna!

CHAPTER XXIV.

And as sends to beg food from the Britmans of Mathuri-They refuse to g ve when aske !—The r w see in the contrary, tun with find !—St initial reward of the wo ten—I he hashouds repent.

Stil Stradev Jl sud —When Sri Krishin, having arrived neithe Jumal, was standing, resting [oii] a stiff, inder a tree, all the cowherd lads and companions came, with joined hands, [and] said, "Mahdraj I we are now very hungry, whatever food we broughthas been caten, still hunger has not departed." Krishin said, "Observe that smoke which is appearing, the Mithird folk, from far of Kans, secretly are, performing searfice. Go them, having mentioned my name, [and] slutted, with joined hands, stind still, from a distance ask food with such humility as beggar, being depending, asks.

Hearing this direction, the cowherds moved on, [and] went where the Mathura folk were earled performing secrifice. On young there, they, having boxed down, with great limiting

⁴ I rouse "the all-enveloper" that is, the wellow or celestral dime. He is the olderstand gran lead of the ke he destiee, but becoming as or after with he read color & c. f. is at our gradually changed until a length he became a kind of Neptime whose allowers and ecoram is kill. I not find that the he he deflays enter of reamer can be for the first which we have allowers and the same reads in the first of the first of the same reads in.

having joined [their] hands, said, "Maharijas! Sri Krishna Chand has sent to tell you respectfully through us, thus, 'I am very hungry, kindly, send something to eat?" Hearing this state ment from the mouths of the cowherds, the Mathura folk angrily said, "You, forsooth, are great fools, that you are telling us this just now. Until the sacrifice is finished ne shall give nothing to anyone. Listen, when we shall sacrifice and anything shall be left, we will share [11]". Again the cowherds, supplicatingly much besought, saying, "Maharajas! by causing to be fed the hungry who are come to a house, much virtue arises." But they pad in attention to their words, on the contrary, turning [their] aces from them, they been to say amont thenselves.

"Great fools [are these] low cattle feeders, they ask for rice in the midst of a sacrifice?

Then these [cowherds], becoming hopeless, came from thence regretfully to 5rl Krishna [and] said, "Maharaj "[we] have asked alms [and] lost honour [and] dignity, still we have met with nothing to eat. Now what shall we do?" Srl Krishna Ji said "Now do you go to their wries and ask they are very compassionate [and] virtuous souls. Mark their devotion? they, as soon as they see you, will courteously give food? Hearing this, these again with where these [women] were seated cooking. On going [they] said to them, "In the wood Srl Krishna [while] grazing cows is become hungry, therefore he has sent us to you, should there be any food, then give [some]" On hearing that speech from the mouth of the cowherds, they all, being pleased, taking [and] filling severally golden dishes with food of vic flavours, lose up [and] hastened, and were lundered by no obstruction?

The husband of ope Mathura woman did not allow [her] to go, then she meditating [on Krishua] abandoned the body, and before all [the others] weyt [and] united [with him], as water goes [and] unites with water, and afterwards all, proceeding on, crine where Sri Krishua Chand, with the towherd lads, under the shade of a tree, with [his] hand on the shoulder of a companion, in triple bent beauty, was standing with the flower of a lotus [in hib] hand. On coming, having placed the dishes before [him], protrating, [and] looking again and again [on] the face [of] Hart thi, began to say among themse, hee, 'Friend' this indeed is the son of Naud whose name [wei], having many times heard were fruing our thoughts on, now, looking on the moon frice, render the eyes fruitful, and take the reward of hie? Thaving conversed thus with joined huids, they began to say, cutre timely, to Sri Krishua' Lord of compassion! without

See note 1, p 34

2 Lit 'obstucted by anyone, they were not bin level See note 1, p 35, bit a similar flom

3 See note 1, p 46

your favour when does anyone have a sight of you? To day our fortune [18] felicitous, that [we] have obtained the sight, and have lost the sin of buth upon birth

The foolish Brahman, avaricious and conceited, [with] mind soiled [by] prosperity, pride, [and] covetousness [He] esteems God as man, blinded by delusion, how should

he recognize [anything]?
For whose sake prayer, mortification, [and] sacrifice is per formed, to him why not give food?

Mahāraj! that very wealth, relation, [and] modesty is felici tous which is useful to you, and that alone is mortification, prayer, [and] knowledge, in which your name enters. Hearing this statement, Sri Krishna Chand, asking after their welfure, sud—

"Do not pay reverence to me, I am Nand the chieftain's

Do they who cause themselves to be worshipped by Brah mans wives gain any greatness in the world? You, think ing me hungry, compassionately coming into the wood bore [me in] remembrance Now what hospitality can I show you here?

Brindaban our home, [15] far, in what way can we show respect for you?

Had we been there we had brought [and] laid before [you] some flowers [and] fruit 1 You for our sake accepting trouble, have come into the jungle, and here, from us, nothing has Thus courteously again he spoke, "[Since] you came, some time has elapsed, now please set out home bleause your Brahman [husbands] must be looking out for you, for without a wife a sacri fice is not fruitful ' Hearing this spe ch from Sri Krishna, they, with joined hands said, 'Maharai we feeling affection for your lotus feet, have entirely abandoned the illusion of family, for how can we go to the house of those whose words having dis regarded, [we] arose [and] hastened [here]? If they should not allow us to enter the house, then where should we dwell? hence it were well that we should remain under your protection And, O Lord! a woman, having formed the desire of seeing you, was coming with us, her husband stopped her, then that woman, distractedly, gave up her life ' Upon hearing this state ment laughing Sri Krishna Chand showed her who, having abandoned [her] body, had come [He] said, ' I isten ! he who acts kindly towards Hari is never destroyed. This one came [and] joined me before you

Having related this much [of] the story, Sri Sukadev Ji said -

Notice this rendering of the Indefinite Imperfect tense

Mahārāj¹ on seeing her, for a time, all remained astounded, afterwards sense returned, then they began to celebrate the praise [of] Hari. In the meantime Sri Krishna Chand, having eaten, said to them, "Now depart to [jour] place, jour husbands will say nothing" When Sri Krishna had thus counselled them, they took leave, prostrated [themselves, and] departed [to] their own homes. And their husbands, having reflected, remorsefully were saying," We have heard a story in the Purlan that, at some time, Nand [and] Jasoda had performed great austerity for a son, thereupon Bhagwan, having come, granted this boon, 'I, in the family of Yadu, having become incarnate, will go to your house.' That very one, having take birth, is come, who sent to ask food by, means of the cowherd lads. What have we done, in that the First Male asked, and [we] gave not food?

For whose sake sacrifice and religion were established, before him to day we have not been

The First Male we esteemed a man, we did not regard the

We [are] fools, sinners, conceited, we had no compassion, [nor] understood the ways of Han

Curse to our minds! and to this sacrifice! that [we] did not recognize Bhagwan [and] do [him] service. Women even are better than we, who, without prayer, austerity [or] sacrifice, braicly went [and] beheld Sri Arishna, and [with] their own hands gave him food! Having repented in this strain the Mathura folk, [standing] before their wives, with joined hands and "Felicitous [is] your fortune! in that you have seen Han [and] returned, [it is] only your life [that] is fruitful"

CHAPTER XXV

Atthha seduces the cowherds from the w rship of Indra—He induces them to worship the mon tain Golderdhan—He personates that mountain-god for deceptive purposes.

Sat St Ambr. It and "Maharay as Sri Krishia Chand raised the mountain Cobardhan, and humbled the pride of Indra, non I am [about to] relate that very story, do you heten attentively. All the dwellers in Briy, at the anniversary, on the fourteenth of the dark half of Katis, having bithed [and] washed, [and] filled a quirier place with affirm and sandal, [and] having placed various kinds of sweetments and confections with incense [and] lamps were preforming the weight of Indra. This custom in their place, had come down traditionally. Once that very day arrived, then Nand Ji caused much preparation for a feast to be made, and in each house of the dwellers in Braj festal preparations were in progress. Thereupon Sri Krishna coming asked [his] mother thus, "Mother, dear' the confections and sweets which are pre paring in each house, what [does it all mean]? Explain to me the secret of this, that the doubt of my mind may depart." Jasoda said, "O son' now there is no lessure for me to tell you thus, go [and] ask, your father, he will explain [the matter]" Hearing this, having come to Nand [and] Upanand, Sri Krishna said, "O father I to day, for the worship of what god is there this ostentiatious display, for whom confections [and] sweets are preparing? What sort of a bestower of fath, salation, [and] boons is he? Tell me his name and qualities, that the doubt of my mind may denart."

Nand, the chieftain, said, "Hast thou not as jet understood this secret? that this is the worship of the master of the clouds, who is lod of the gods, by whose favour increase [and] prosperty is met with in the world, and grass, water, [and] food are produced, woods [and] grooes blosson 2 [and] fruit, through him all living creatures, beasts [and] birds, remain in happiness. This custom of Indra worship has come down, [in] our family, from [our] early ancestors, in onew [matter] has been invented just to day." Hearing this from Nand Ji, Sri Krishia Chand said, "O father! though our ancestors, wittingly [or] unnittingly, abandoning the path of religion [and] pursuing an impass able way." Nothing comes from heeding Indra, for he is not the bestoner of faith [and] salvation, and who obtained increase [and] prosperty from him? You just say this, to whom did he

grant a boon?

"Yes' one thing is this, that through performing austerity and sacrifice, the gods having made [him] [heir king, seated [him] on the Indra throne, from this anyhow he cannot be a supreme deity. Listen I when by the Asuras he is frequently deficated, [he] flees, goes somewhere, [and] passes his time in concealment. Why, should you respect such a coward? For what reason do you not recognize your religion? From what Indra has done, nothing can arise, what is written in destiny, that alone takes place, happiness, prosperity, wife, brethren, fineds—these, even, all art, met with, according to virtue and fate, and the sun which, for eight months, dries up the water, that same [sun], in four months, causes rain to fall, from this alone there is, on the earth, grass, water, [and] food. And Brahma, who created the four caster—Brahmans, Rishattryas, Vasiyas, [and] Sudras—attached to each of them his particular destiny, thus, the Brahman should study of them his particular destiny, thus, the Brahman should study

Aotice the construction here Indra ki pij! kl to kl

In this sentence for thup read they and for push read push.
For phulte read phulte.
For phulte read phulte.

Vedic science, the Kshattriva should protect all, the Vaisva [should practise] agriculture [and] trade . and the S'udra should

keen in the service of these three

"O father! we are Vaisyas, the cows increased, from that Golul grose from that alone the name rowherd came about This only is our desting, that we should practise agriculture [and] trade, and keen in the service of cows [and] Brahmans It is a command of the Veda, that one should not abandon the custom of his family. Those people who ahandon their own duty, and devote themselves to the duty 1 of another, they are as a wife of good family would be who should love a strange man Therefore. now, please give up the worship of Indra, and worship woods [and] mountains, for we are dwellers in woods, our king is he in whose kingdom we remain happily, to abandon him [and] to worship another is not proper for us, therefore, now, take all the confections sweets, [and] food, [and] go, and worship Gobardhan."

Upon hearing this statement, Nand [and] Upanand, arising. went where the greatest cowherds were seated at the Tusuall meeting place They, upon going, related to them all the state ments made by Sn Krishna They, as soon as [they] heard, said,

"Krishna says the truth, do not you, deeming him a child, set aside his words Well do you, indeed, reflect, who is Indra? and why should we respect him? He who nourishes, his worship alone is proper

What business have we with the lord of the gods, let us worship the woods, streams, [and] mountain king "

Having said thus, then all the cowherds said.-

"Kanhar has given good counsel, let us abandon all the gods.

The Gobardhan mountain [is] great, let us perform his

On hearing this speech, Nand Ji, being pleased, caused an announcement [by beat of drum] to be made in the village, that "To morrow all we dwellers in Bray will go [and] perform worship to Gobardhan, whatever confectious and sweets are prepared at home for the worship of Indra, take each of you the whole fof it. ard] as soon as it is dawn, go on to the Gobardhan [mountain]" Having heard this much, all the dwellers in Bray rose, at early dawn next day, [and] having bathed [and] meditated, having filled all the large baskets, trays dishes, baskets, [and] cauldrons, [and] causing [them] to be placed on carts and buggis proceeded to Gobardhan Then Nand [and] Upanand also with [their] family. taking all [their] material accompanied all [the others], and pro cceded on, with the sound of musical instruments, [and] arrived all together [at] Gobardhan

Having arrived there having swept, cleaned [and] sprinkled

water all round the mountain, they arranged [and] placed [in order] confections [such as] Ghewar, Babar, Jaleb, Indikumra, Jimrath, Piena, Pera, Barfs, Khajā, Gunjhā, Mathara, Sira, Purt, Kachauri Seb, Papar, Pakaurs, &c.; and various kinds of food, [and] sauces, insomuch that the mountain was hidden [with them], and having decorated [it] above with garlands of flowers, a stretched out various coloured slik awnines

The splendour of that time is indescribable. The mountain was as beautiful as [if] someone may have clothed [it with] jewels [and] dresses, [and] adorned it from top to toe. And Nand, having summoned the family priest, accompanied by all the cowherd lads, offered hide mixture, unbroken rice, [and] flowers [and] having performed [what is usual with] incense, lamps, [and] consecrated food, [and] having given betch, areca, [and] sacrifical presents, performed worship according to the precepts of the Veda Then Sri Krishna said, "Now do you meditate on the mountain king with a pure mind, then he, having come, [and] revealed

Thurself I. will eat I the offers d food I"

On hearing this from S'ri Krishna, all the con herdesses [and] cowherds, along with Nand [and] Jasoda, joining the hands, closing the eyes. fand fixing the thought, stood [still] [At] that time, Nand's darling, on the one side, taking a second body, exceedingly gross [and] ponderous, with vast hands [and] feet, becoming lotus eyed [and] moon faced, wearing a crown, [and] a necklace of wild flowers, dressed in yellow robes, and jewel studded ornaments, with gaping mouth, silently issued from the lower part of the mountain, and, on the other side, he himself, looking at his second form, shouting out, said to all, "Look! the mountain king has manifested [and] revealed [him self], whose worship you, with fixed mind, performed ' Having uttered this speech, Sri Krishna Chand Ji prostrated himself to the mountain king Seen by them, all the cowherdesses fand cow herds, bowing down, began to say among themselves, "When did Indra manifest himself in this way? We have uselessly kent on worshipping him, and who knows why our ancestors, neglecting so manifest a deity, paid attention to Indra? This is incompre bensible "

They were all talking thus when Sri Krishna said, "Now what are you looking at? The food which you have brought, fied [him] with" On hearing this direction, the cowherdesses [and] cowherds, falling the six flavoured food on to dishes [and] [trats, raising [them] up, began to give, and Gobardhan the lord, stretching forward [has] hand, [and] staking again and again,

¹ Attempts to find equivalents for these confections are futile, besides the student must ever recogn a and speak of them by their native names.

² For phulm read phi off.

³ This is a passive construct on from haranna, "to relate", hith as is unlessed. "smilling also sampled makin plit, at onl of feet para.

^{*} sale or salak is understood after makk 1 11m first kops, in the Cort agent Pe fect tense governed by the Agent kiss ne

began to eat At last as much preparation as the dwellers in Braj, together with Nand, had brought, was eaten up, then that form subsided into the mountain. In this way, performing wonderful sports, Sri Krishna Chand, taking all with [him], and circumaribulating the mountain, next day moung from Gobardhan, laughing [and] playing came [to] Brindaban. Then, in every house, rejoicings, festivities, [and] congratulations occurred, and the cowherd lads, [having painted] all the cows [and] calles various colours, [and] fastened on their necks amulets, httle bells, [and] Inkling ornaments, separately continued their sports

CHAPTER XXVI.

It dra's anger—He attempts to destroy the cowherds—Krishna prote is them by holding the mountain Gobardhan over them, on the up of his forger

HAVING related thus much of the story, S'rî S'ukadev, the saint, said -

The worship of the Ruler of the Gods was abandoned, and the service of the mountain [was] performed,

Then, indeed, Indra, incensed in mind, summoned all the gods

When all the gods had approached Indra, he began to ask them thus, "Do you mform me, esterday, in Bray whose worship was [celebrated]" Meanwhile Narad Ji arrived, and began to say to Judra, "Listent, Mahāraj! every body reverences you, but one inhabitant of Bray does not, for Nand has had a son, and everyone does what he saya." He, having abolished the worship of you, jesterday caused the mountain to be worshipped by all." Upon hearing this statement, Indra angrily said, "The wealth of the inhabitants of Bray has increased, therefore they have become extendingly proud—

They have abandoned prayer, penance, sacrifice, [and] vows, to me, [and] have invited famine and poverty The human Krishna they revere as a god, his statements they

think [to be] true
That child [is] foolish [and] ignorant, a great talker, [and]

has concert,

Now I will remove his pride, I will do away with the cattle.

[and] deprive him of prosperity.

Thus chattering irritatedly, the Ruler of the Gods sent for the

I took it had it, "said of that one" or " said by him". The furticiple in such constructions has the force of a substantine

Ruler of the Clouds He upon hearing, fearing [and] trembling, with joined hands, came [and] stood before [him] Upon seeing him, Indra, with vehimence, said, "Do you at once go, taking with [5 ou] all your host, and flood with rain the district of Broj, together with the Gobardhan mountain, so that nowhere may a trace of the mountain or the name of the Brusblass remain"

Having received this order, the Ruler of the Clouds prostrated [himself, and] took leave of Indra, and, returning to his place, called for the greatest clouds [and] said, "Listen, the King's command is that you [are] at once to go [and] flood with rain the district of Braj." Hearing this direction, all the clouds, each taking his cloud armies with him, accompanied the Ruler of the Clouds. He, on arriving, surrounded the district of Braj, and thundering violently, with great drops began to rain down torrents of water2 and to indicate the mountain with his finer

Having stated the story so far, Sri S'ukades li said to King Parikshit - Vlaharai! when, in this way, on all sides loud sound ing clouds began to pour down an unbroken [sheet of] water, then all the cowherdesses and cowherds, together with Nand [and] Jasoda, being afraid, drenched, [and] trembling violently, went to Sri Krishna and cried out, "O Krishna! how shall we escape from the water of this great catacly sm >3 Then, indeed, you abolished the worship of Indra, and caused the mountain to be adored, now be good enough to summon him speedily, that [he] may come [and] protect [us], otherwise, in a moment [we] shall be drowned, along with the town "4 Hearing this statement, and seeing they were all afraid, Sri Krishna Chand said, "Have no anxiety in your minds about anything, the king of the moun tain coming immediately will protect you." Having spoken thus, by [his] energy [he] heated Gobardhan [and] made [it] like fire, and raised [and] supported it on the little finger of the left hand Then all the inhabitants of Brai came with their cattle [and] stood beneath it, and looking severally at Sri Krishna Chand, began to say among themselves in amazement,-

Prese t tense used for the Future to indicate the imminence of the act

^{1 [}ke] sith he lend - " to accommany "

[&]quot;musis" 'a club pestle," dhar, a stream", musis dhar barasans, "to rain down a stream of clubs'

^{3.} Prawra means, "dissolution" and it is of four lands, the first is not detail, the second is clemental, the thand is absolute, and the fourth is constant. The last two are special and do not concern us bere, the incidental prairies is energial dissolution of the world with the late place at the end of every day of Brahma. All most true is then absorbed, and whilpools of eddying finance on same created matter, a firerancis clouds appear and poor down to retries of rain eatings along the vast confugration, and n.timis.ely form a innerest occan on which the ingly Brahma reposes during his superious right. On his to awaiten ing the work of creation recommences, until the completion of the period place; and the form, when the Mat/Prairies or substitute taken up by miteliest, and merged into supreme up nr. The Prawn's spoken of in the text is the catalogical torust which exicusables allalaring moverse.

This is some incarnation of the Primeval Ma'e, Murari is the god of even gods,

How can Mohan [be] mortal, O brother he has raised a mountain on his little finger 1

Having related the story so far, Sri Sukades, the saint, hegan to say to King Parilshit —On the one hand the Ruler of the Clouds, with his legions, was angrily pouring down torrents of water, and, on the other, [the rain] falling on the mountain, hissing, became [like] a drop on a baking plate. Hearing this intelligence. Indra also angrily himself advanced to the attack, and continuously, in that way, for seven days rained, but in Brai, by the power of Harr, not even one dron fell. When all the water was expended, the clouds came [and], with hands joined, said, "O Lord! as much water as [that] of a Mahapralaya has all been [expended], now what shall we do?" Hearing thus, Indra with his knowledge [and] thought reflected thus, "The Primeyal Male has become incarnate, otherwise in whom had there been so much power that, having supported a mountain, he could have protected Bray " Having thus reflected. Indra regretfully returned with the clouds to his own place, and the clouds having cleared off, there was light. Then all the inhabitants of Brai, becoming pleased, said to Sri Krishna, "Maharai 1 now please place down the mountain the cloud has departed." On hearing this re mark, S ri Krishna Chand set down the mountain just as it was before

CHAPTER XXVII

The astonishment of the cowherds at this last miracle

Sel Sukabev and —When Hari placed down the mountain from [his] hand then all the greatest cowherds, perceiving this surprising incident, were saying thus, "He by whose power the district of Bray has been this day saved from this Malapralaya how shall we call him the son of Nand? Verily, at some time Nand [and] Jacold performed [some] great mosterity, [and] for this freason] Blagwan has come [and] taken birth in their house." And the cowherd lads, coming severally [and] successively embracing Sri Krishna, began to ask, "Brother! how did you support the weight of this heavy mountain on this soft lotus-like hand?" And Nand [and] Jasoda tenderly embraced (their] son, [and] rubbing [his]

I kjon I ere merely indica es an exclamat on

³ the here is It defi see Imper ect instead of the more usual hot! "I a I there

Intorcated with wealth, [I] have deemed riches [to be] enjoyment, [I] knew nothing of your secret.

You [are] the Supreme Ruler, the lord of all, who other

[than you is] lord of the universe? Brahma, Rudra, and other givers of boons, have obtained

prosperity given by you

You [are] Father of the world! dwelling in the Nigama, 1
Kamala 2 continually serving [you] has become [your]
servant,

[For] the good of creatures, taking incarnate form, then and then 3 [you] are removing the burden of the earth

Put afar all my error, I am very presumptuous [and] foolish"

When, having become thus submissive, Indra had praised [him]. Sri Krishac (Linda, feecoming compassionate, and, "Now, indeed, thou hast come with Kamadhenu, therefore thy fault is pardoned, thus hast come with Kamadhenu, therefore thy fault is pardoned, but please he not proud again, because from being proud Lnow-ledge departs, and evil ideas increase, [and] from this disgrace results."

Upon hearing this statement from the mouth of Sri Krishna, Indira arose [and] worshipped [him] according to Vedle rites, and calling *him Goxind, [and] accepting the charmonemi, he performed perambulation * Their Gandharvas, playing rawy of larous hids of instruments, began to sing the glories of Sri Krishna, and gods seated in their cars [began] to rain down finners from the sky. Then the time *vas such as though *again Sri Krishna had taken birth When Indira had completed the worship, he stood before [Krishna] with hands joined, then Sri Krishna gave [this] order, *Now do you go, along with Kāma dhenu, to your orn sity *On receiving the order, Kamahhenu and Indira, taking leave, prostrated [themselve, and] departed to ildira's abode, and Sri Krishna, having grazed the cows, [when] it became evening, taking all the cowherd lack, came to Brindshar They each departing to his own home said, *To day we, by the poner of Hart, have seen Indira in the forest."

Having related this much [of] the stor, Sri Sukades Ji said

1 Aigama implies a test or precept, especially a text of the Yedas, also the

relate themselves

Admall, "'devirous'; a name of the god less Lakshmi

This is the correlate of jet jet on the brown by posit hoense. The sense is whenever you take mean ate form you remove the barden of the earth.

nim disrnit is to give a name to anyone to duh to style

The characteristic the water in which the feet of a holy person have been bashed. It is deeined highly mentioned to drink this water.

Prikram! is an act of a loration, by passing three times round the sacred

object leeping the right sile turned towards is and for same a means not only "time" but the general condition and crean vances of thangs at any particular moment

or " as in-should suppose," and as the quivalent of "as though.

hand, [and] making [his] fingers crack, began to say, "Seven days the mountain rested on the hand, the hand must be giving pain." And the cowherdesses coming to Jasoda, celebrating all the recent recreation of Krishna, began to say,—

This boy who is your son, may he live long, the guardian of

[He] has destroyed Danavas, Daityas, I[and] Asuras, wherever has he not delivered the people of Brat?

As Garg, the prince of Rishis, said, each particular thing is coming to pass

CHAPTER XXVIII

Indra acknowledges krishm s superiority

Sri Suladers, the saint, said—Mahārij! as soon asit was dawn, all the cows, and cowherd lads together, each taking his food, [and] Krishna [and] Baharam playing the flate and singing the sweetest songs, as they proceeded to the forest to graze the cows, Raja Indra, accompanied by all the gods placing in front Kamadhenu mounted on the elephant Airdwat, proceeding omwards from Suralok, having arrived in Brindaban, stood stopping the road to the forest. When Sri Krishna Chand appeared to him at a distance, [he] descended from the elephant, [and] came bare foot, with cloth thrown around [his] neck, trembling violently, [and] fell at the feet of Sri Krishna, and with deep remore [and] many tears, began to say, "O Lord of Braj! have compassion on me!"—

Is have been exceedingly conceifed and proud, and gave [my] mind to Passion and Darkness, 7

¹ For Dasyata read Dasty a as in the ed tion of Pandit Yogadhyân \(\text{N}_1\).ra and as required by the metre.

as required by the metre

Admathemu is the cow of plenty belonging to the Pishi Vasishtha. It granted every desire of its possessor

granted every desire of its possessor

3 Air fined is the elephant which bears Indra it was produced at the churn ng
of the ocean m mythological story, and is regarded as the prototype of the
elephant nor.

* Suraled is the name of the spec al heaven of Indra.

For r my read mush.
The sum of the Agent is generally omitted in poetry; it is found in only six of

the verses of thus book.

There are three Gunas or qual test termed satinas rejust and farmas varying proport one of which easter not over constitution and differentiate all objects in certain. They are usually sendent of the charge of the constitution and Dark control of the charge of the charg

Intoxicated with wealth. [1] have deemed riches [to he] emovment . [1] knew nothing of your secret ,

You [are] the Supreme Ruler, the lord of all , who other [than you is] lord of the universe?

Brahma, Rudra, and other givers of boons, have obtained prosperity given by you

You [are] Father of the world | dwelling in the Nigama 1 Kamala 2 continually serving [you] has become [your] servant.

[For] the good of creatures, taking incarnate form, then and then 3 [1 ou] are removing the burden of the earth

Put afar all my error. I am very presumptuous [and] foolseh.

When, having become thus submissive, Indra had praised [him], Sri Krishna Chand, becoming compassionate, said, "Now, indeed. thou hast come with Kamadhenu , therefore thy fault is pardoned. but please be not proud again, because from being proud know ledge departs, and evil ideas increase. [and] from this disprace results "

Upon hearing this statement from the mouth of S'ri Krishna, Indra arose [and] worshipped [him] according to Vedic rites and calling 4 him Govind, [and] accepting the charanamrit, [he] performed perambulation 5 Then Gandharvas, playing away [on] various kinds of instruments, began to sing the glories of Sri Krishna, and gods seated in their cars [began] to rain down flowers from the sky Then the time? was such as though 8 again Sri Krishna had taken birth When Indra had completed the worship, he stood before [Krishna] with hands joined, then Sri krishna gave [this] order, "Now do you go, along with Kama dhenu, to your own sit;" On receiving the order, kamadhenu and Indra, taking leave, prostrated [themselves and] departed to Indra s abode, and Sri Krishna, having grazed the cows, [when] it became eyening, taking all the cowherd lads, came to Brindaban They each eleparting to his own home said. "To day we by the power of Hari, have seen Indra in the forest" Having related this much [of] the story, S'ri Sukadev Ji said

Assama implies a text or precept, especially a text of the Vedas . also the Lelas themselves

" whenever you take incarnate form you remove it e burden of the earth " In dharmd is to give a name to anjone to dub to style

e renn stances of things at any particular moment 5 miles or miles from mil mil * 10 deem * esteem m ans be it deemed. * or as one should suppose and is the equivalent of as though,

Age aff, ' destrous' a name of the goddess Lakshmi This is the correlative of jab jab omitted by poetic license. The sense is

The cha andports is the water in which the feet of a holy person base been washed It is deemed hahly mentorious to drink this water p refram f is an act of adorate in by passi g il rec times round the sacred of seet I coping the right sile turned towards ; l sand for san are means not only time but the general condition and

to King Parikshit —Raja! this story of Govind which I have re lated, from hearing it, all the four objects—merit, wealth, desire, emancipation—are attained !

CHAPTER XXIX

Nand is seized by the servants of Varura while both ng in the Junna, but is released by Arisl na—Varuna acknowledges his superiority—Ar shoa creves a heaven similar to that of Vishnu, to gratify the curiosity of the people of Braj

S RI S UKADEV JI said -Maharai ! once Nand Ji, abstaining, per formed the vow of the eleventh day. the day was passed in bathing, meditation, adoration, prayer, [and] worship, and the night was spent in wakefulness When six charis of the night remained, and the twelith day had begun then rising [and] purifying the body, perceiving [that] it was dawn, [he] took [his] loin cloth, bathing towel [and] ewer, [and] went [to] the Jumna to bathe Several cowherds also followed after him Having gone to the bank, saluted, [and] taken off [his] clothes, as Nand It entered the water, the servants of Varuna, who were guarding the water, that no one should bathe at night, they, going to Varuna said, "Maharaj someone is now bathing in the Jumpa, what is [your] order to us [with respect to this]?" Varuna said, "Seize [and] bring him at once " On receiving the order, the servants again came where Nand Ji, having bathed, was stand ing in the water praying On arriving, [the servants] throwing a noose unawares, conveyed Nand It to Varuna Then the cowherds who had gone with Nand Ji, came and said to Sri Krishna, "Maharai I the attendants of Varuna, having seized Nand Rak Ji from the bank of the Jumna, have conveyed him to Varuna's place ' On hearing this statement, S'ri Govind grose hastily with anger, and in a moment reached the vicinity of Varuna On steing him, he (Varuna) stood up, and with joined hand, meekly said.

"My birth is to day propitious, [I] have obtained, O Lord of the Yadus, a sight of you.

¹ The four oljects of existence are held to be the acquist on of reig our an little years of the pun of time weath, and such like oljects; if e.g. affects of desires generally 1 and the oltains, if find emanc pation if mittain in grations it continued existences. It is probably impossible 1 bind four Linglish words conveying, all that is implied by three technical terms.

² He eleventh day of the half month is especially sacred to Vishnu fasting on that day is held to be very eff excesses.

About 3 o clock in the m rning
Varuna is the deity special y connected with war

Remove afar all my sins, [your] father Nand was for this reason entrapped,

You are celebrated as the Father of All, we know not your father

Seeing [him] bathing at night, [mi] attendants unwittingly seized [and] brought [him], well [by] this stratagem I have obtained a sight of you. Now have mercy, bring not my fault into mind" Thus, with extreme humility, having brought many presents, [and] placed them before Nand and Sri Krishna, when Varuna with joined hands [and] bowed head stood before [him], Sri Krishna accepting the presents, going thence along with [his] father, came [to] Brindaban On seeing him all the inhabitants of Bray came [and] met [him] Then the chiefs of the cowherds asked Nand Rae, "Where did the servants of Varuna convey Nand It said, 'I isten! just as they, having seized [me], bore me hence to Varuna, immediately after Sri Krishna arrived On seeing hun, he, rising from the throne, [and] falling at his feet, began beseechingly to say, 'Lord' please forgine my fault, this full was [committed] by me' unwittingly, bring it not in mind' On hearing this statement from the mouth of Nand II. the cowherds began to say among themselves, "Brother ! we. of a truth, knew this, when Sri Krishna Chand he sunnorting Go bardhan protected Bray, that, in the house of Nand the chieftain, the Primeval Male had come [and] taken incarnate form "

Having conversed thus among themselves all the cowherds then with joined hands said to Sn Isribana, 'Mahardij Jou have niskda' us for a long time, but now all your secret is discovered You are the Creator of the world, the Remover of pan O Lord of the three worlds!' having mercy, kindly now show us Vakungh '' Having heard this remark, Sn Isribana Jin na moment created a Vaikunth [and] showed [iz] to them in Braj itself On scenig it the inhabitants of Braj attained knowledge liben, joining hands [and] inclining heads [they]said, "O Lord! your greatines is infinite, we can vis nothing but by your favour we this day know that you are Narajan, and have taken birth [and] come into the world to remose, the burden of the earth'

Sri Suknder Ji said — Mahārāj l when the inhabitants of Braj had said thus much, Sri Arrishim Chand fascinated all [of them and] removing the Vaskunth which he had created, [he] diffused his filusion [over them] then all the conherds regarded [ti] as a dram and Nand Ji also being subject to the illusion, esteemed

Sri Krishna as merely his own son

For mu) tea l mujă 2 For his-amiyî tead bhran 3yî 3 Heaven Lath, an l Hell

^{*} Heaven 1.2112, no. 1.2121.
* I should be the part of value. It is described as a mated in the in them occur and a so in the eastern peaks of som Mero. Or p. n. if there were severe locks one pheres of el., it, allumit a or looks as an eight an i publif section at all nom. It is the paralle appointed as the special research of those who have their salingle for married at no eyean out.

CHAPTER AXX

Anshna dances with the cowherdesses—He takes them to the lake Manasaro var

HAVING related so much of the tale, Sri S'ukadev Ji said -

As Hari danced [and] sported with the conhirdesses.

That same I will relate [in] five chapters, as [my] understanding enlightens [me]

When Sri Krishna Ji had taken away the clothes, he promised the cosherdesses thus, "In the month of Kartitik we will dance with you" From that time the cosherdesses, longing for the dance, were dejected in mind, and constantly on rising were propitating the month Kartitik alone. It happened, [while] they were [thus] propitating, the pleasure giving autumn season arrived

From the time when the month of Karttak began, [there was] an end of heat, cold, [and] rain,

Lakes were full of pure water, lotus blossoms were flourish-

The white lotus [and] partridge, the lover [and] mistress, looking [at] the moon [at] night are delighted,

The ruddy goose and the blue lotus droop, who ever regard

abandoned the body, [and] before all [the others] went [and] met [hun] Perceiving the affection of her heart, Sri Krishna

Chand immediately gave [her] final emancipation

Having heard the tale so far, King Parikshit asked Sri S'ukade. It thus —Lord of Compassion! the cowherdes did not esteem Sri Krishna Ji knowing Jhim to be J God, but regarded him as a sensual object of desire, bon was she emancipated? Explain that to me, that the doubt of my mind may depart Sri S'ukadev, the saint, said—Incarnation of Justice! they who celebrate the virtues of the greatness of Sri Krishna Chand even unwitingly, they too undoubtedly obtain the emancipation of faith Just as [tf] anyone should drink ameri unknowingly, he also becoming deathless wil live, and should he drink knowingly, to him also the excellence will be [imparted] All know this that the quality and fruit of anything cannot remanumnamisted = Just so is the force of the worship of Hair Should anyone with any purpose worship, he will be emancipated It is said,—

Prayer, the rosary, body marks, forehead marks, all [are]

[With] an imperfect mind [anyone] antics purposelessly, [with] a true [mind he] gratifies Ram

And hearken! I am now declaring with what, [and] what many, [and with] what different dispositions Sri Krishna [was] revered, [and] salvation obtained, thus, Nand, Jasodà and others, knew [him] as a son, the cowherdesses understood [him] as a firend, shais worshipped [him] by fear, the cowherd lads called on [him] as a firend, the Paindavas knew [him] as a benefactor, Sisupal honoured [him] as an enemy, the Yadubasis made [him] as themselves, and Ybgis, Yatis, [and] Munis meditate on [him] as God, but, at last, every one of them obtained emancipation If one cowherdess, by meditating on the Lord, crossed [the ocean of excitence], what wonder is it?

Hearing this, king Parikshit said to the saint Sri S'ukadev— Lord of Compassion I the doubt of my mind is gone, now kindly tell [me] the rest of the story—Sri Sukadev Ji said—Maharaj I when all the cowherdesses, each in her own party hurrying met Sri Krishina Chand the light of the world, the ocean of beauty which was as rivers of the four [rains] months violently go meet the

¹ This idiom requires consideration. Any means "been and hence "oc curred or "taken older. An har therefore means" without hypertaken place or "without manife ting usel." The import of the phrase being that a quality and its result cannot ent without his purpose being effected. For path-anh read platfit!

For mage hou read ma chou as Lallà Lal printed on his last ed tion, and as Pandit Vo, addiyan Visira has it. The 'marks' a clines and figures made on the body and forehead to indicate particular forms of devotion.

The word par has, in India, a disreputal le sense, when applied to a woman.

ocean, the beauty of the decoration of Bihari Lal 1 at that time is indescribable Decked [in] all ornaments, wearing the guise [of] indescribation Detect [in] an ornaments, maring the guarters a juggler, so fascinating, beautful, [and] charming he was that the Brai maidens, on seeing Hari's beauty, were amazed Then Mohan having asked their health and prosperity, said roughly, "Tell [me] . [at] night time—the time of ghosts [and] goblins having passed the fear inspiring road, wearing clothes and orna ments [thrown on] at random, exceedingly agitated. having abandoned the illusion of the family how did you come in this vast forest? It is not proper for women to act so boldly a woman is told that 'However a husband may be a coward. vicious, sturid, deceitful, ugly, lenrous, blind of one eye, stone blind, maimed 2 lame. For 1 poor, still it is proper for her to serve In this is her prosperity, and reputation in the world' It is the duty of a well born and faithful [woman] not to mut her husband for an instant, and the woman who leaving her own hus band goes to another man. [in] birth [after] birth obtains a dwell ing in hell "3 Having spoken thus, The Jagain said, "Listen! you having come have seen the dense forest, the pure moonlight, [and] the beauty of the banks of the Jumna, now go home [and] attentively serve [your] husbands In this for you there is every kind [of] good " On hearing this declaration from the mouth of Sri Krishna, all the cowherdes es at once became senseless [and] fell in a boundless ocean of thought Afterwards .-

[They] looked down [and] heaved sighs 4 [they] were scratching the ground with the nails of their feet Thus from the eyes escaped a stream of tears, as though Tthey were la broken necklace of pearls

At length, exceedingly agitated by grief, fundl grying violently, [they] began to say, 'O krishna! you are at great deceiver, at first, playing the flute [you] stole away, unawares, our know ledge, thought, mind [and] weilth, new, hwing become com passionless, deceptively attering harsh speeches, you will to take our lives " Having spoken thus, again [they] said.

"Folk, family, house [and] husband are abandoned aban doned is [care for] the reproaches of society We are protectorless [there is] no one [to help us], assign

Tus an asylum, O King of Brail

And people who remain at your feet do not desire corporal form wealth, modesty, [cr] greatness, of them indeed, you alme are, [in] birth [after] birth, the husband, O Deity in the form if life 1

Phid Illica name of he ding Port Batte chiel pot not ce the Gen are sen af er Ld which makes he translat n imper mole Capt Hollings is sait

For had seal had I for much seed maral * 1 + let treat le /4

Where are we to go [and] make a home? [our] souls are enwrapped [in] love of you!"

On hearing this much, Sri Krishna Chand having smiled, called all the cowherdesses near Jand Jaud, "If you are imbued furth Jths affection, then dance a dance with me" Hearing this speech [and] abandoning grief, the cowherdesses, with delight, gathered around, and Haris face regarding attentively, began to render [their] eyes furtifly

As the dark blue one 'stood[in] the midst [of] the assembly, the beauty [of] the sporting women [was] such, As though golden creepers had grown from beneath a blue

mountain

Afterwards Sri Krishna Ji commanded his Illusion thus, "We will dance, do thou construct a good place for that, and reman here, whoever desires any thing, that same bring [and] give." Maharaj i he, on hearing [this], went [to] the bank of the Junna, [and] formed a golden circular shaped large terrace, [and] having studded [it with] pearls [and] diamonds, [and] having planted all around it stems of sprouting planten, [and] having planted all around it stems of sprouting planten, [and] having planted on them wreaths and garlands of various flowers, [came and] told Sri Krishna Chand He, upon hearing [that], being pleased, riking all the young women of Braj with him, went to the bank of the Junna. [They] go there [and] look, then the splendour of the dancing circle was yielding four times more brilliance than the moon's orb, all around it the sand was spread out like moonlight, the sweetest of cool scented airs was blowing, and [on] one side the verdure of the dense forest was deriving increased beauty from the brilliant inght.

On newing this scene, all the cowherdesses becoming delighted, land] going to the bank of a lake called Mansarowar [which] was near that place, I and] putting on pleasing [and] elegant dresses [and] ornaments, adorning [themselves] from head [to] foot, they came with excellent instruments—lutes, untherls, and so forth—[and] composing melodies, and becoming intoxicated (with) love [and] passion, abandoning reflection [and] modesty, (they) joined with Sri. Krishna, [and] began to play, to sing, [and] to dance. Then Sri Govind, in the centre of the circle of cowherdesses, appeared as beautiful as the moon in the starry

firmament

Having related the tale so far, Sri S'okader Ji said — Listen, Maharaj I when the cowherdesses, having abandoned knowledge and discrimination, in the dance, mentally regarded Hari as their natural husband, and thought him subject to them,⁸ then Sri Krishan Chand reflected in [his] mind thus;

That is, under their influence

¹ For judyim read ju sidm ² Notice the construction of this sentence It is a method of introducing a parenthetical phrase in Hudi

"Now, having become fascinated, they think [me in] their power, [I] come into [their] mind as a natural bushand

Modesty having quitted [their] persons they are become ignorant, [they] cling to [and] embrace [me with]

lover like affection,

Knowledge [and] meditation [they] have altogether for gotten, I shall leave them [and] go, they have increased their pride

Let me see what they [will] do without me, afterwards in the forest, and how they will be "Having reflected thus Sri Krishna Chand, taking Sri Radhika with [him], became invisible 1

CHAPTER XXXI

krishna roams through the forest alone with Rådhika-He suddenly deserts her

S'RÎ S'UKADEV, the saint, said —Mahârâj I On suddenly not per ceiving S'ri Krishna Chand, it became dark before the eyes of the cowherdesses, and, becoming exceedingly pained, [they] were as agitated as a snake, having lost [his] jewel, is alarmed Here unon a cowherdess berain to say.—

"Tell [me], friend ' where has Mohan, having deserted us, gone?

[His] arm was placed [on] my neck, he was fondling [me]

Just now he was dancing [and] sporting in close union with us. In only this much [of time] where has [he] gone? Did not even anyone among you see him going?" Hear ng this, all the cowherdesses becoming exceedingly dejected through the separation, heaving sighs, said,—

"Where shall [we] go? how shall [we] act? on whom shall [we] call?

Where is he? does nobody know anything? how is Murari to be met with?"

Having said this, [and] becoming intoxicated [with] love [of] Hari, all the cowherdesses began to search about all around, repeatedly singing [his] praises, [and] crying bitterly, began to exclaim,—

³ For antaradhyda read antardhydan ³ Is sel eved in india that certa nanakes bear a jewel in their heads, the loss on that is a great grief to them.

С.

"Why have you left us. O lord of Bru t we have given up everything to you?"

When [the;] found [him] not there, they went forward, [and] said among themselves, "Friend here, forsooth, we see no one. trom whom shall we ask, 'Whither has Hari gone?'" Hearing thus, a cowherdess said, "Listen, darling it has occurred to me that as many animals, birds, and trees as are [here] in this forest, are all sages [and] saints, these have assumed incarnate form [and] come to see the sports of Arishna Do you ask from the e. they are standing looking on . they will point out whither Hari may have gone "1 On hearing this direction, all the cowherdesses, disconsolate by [reason of] separation [from Krishna], began to ask from one [by I one, whether manimate or animate,

"O bar, tipal, påkar, bir 12 your, lofty form was obtained by meritorious acts.

You, indeed, have been beneficent to others, [and] have assumed on earth the shape of trees

[You] have endured the pains of heat, cold, [and] rain [you] have remained standing for the advantage of others

O bark, blossoms, root, fruit, branches! with these [you] are doing good to others .

The darling of Nand having taken the heart [and] posses sions of all, has [he] gone hitherwards? kindly tell [us] O kadamb, amb, [and] kichnari/3 have you seen Muran

going ant where? O asoba, champa, karbir/3 have you seen Balabir passing by O tulsi greatly beloved of Harr | from [his] body [he]

nowhere keeps [you] separate,
O blossoming one ! has Hari come [and] met you to day ?

Who [will] point out to us [where he is]? O dear jati, juhi, malati /5 has the youthful Kanha, gone

forth this way?"

The women of Braj, crying out, said to the deer, "Have you seen the Banwari going in this direction?"

Having related this much, Sri Sukadev Ji said - Mahāraj in this way the cowherdesses, continually inquiring of beasts, birds trees, and climbing plants, becoming replete with Krishna, began to represent the slaughter of Putana, and all the other childish sports [which] Sri Krishna himself had performed, and to search about At length while searching on, [and] having gone some distance, they see, then, the mark of Sri Krishna Chand's feet,

^{*} Names of various kinds of fig trees 1 For gay read gaye 3 Names of trees

^{*} The t ilst is deemed sacred and employed in religious ceremonies

Different Linds of jasm ne Banwiri, equivalent to Binagili, ' the garland wearer ' an epithet of brishna. G

[on 11], and heaving deep sighs, through separation [from the loved one], was so standing alone in the forest that, hearing the sound of her crying, all beavis, birds, trees, [and] climbing plants were crying [also]. And she was thus saying,—

"Alas, Lord! chief of benefactors! where, O capricious

I [am] the slave of the asylum of thy feet, O ocean of com-

Hereupon 1 all the cowherdesses also, [in] searching on, came up to her, and embricing her again and again, all respectively meeting [with her] felt the same pleasure as anyone would feel [who], having lost great treasure, should find, in the way, half the wealth. At length, all the cowherdesses also, perceiving her [to be] greatly distressed, taking her with them, entered the great forest, and, as far as moonlight was seen the cowherdesses searched for Sri Krishna Chand in the forest. When in the darkness of the dense forest no path was found, then they all returned thence, [and] taking courage, with the hope of meeting [the lost one], they came and sat on the bank of the Jumna where Sri Krishna Chand had given [them] exceeding pleasure

CHAPTER XXXII

k shna alandons all the cowherdexes in order to test the strength of their affection

Ski Sukadev Ji said — Maharaj I all the conherdesses ha ing seated themselves on the banks of the Jumna, being intoxicated with the passion of Jove, began to celebrate the actions and strikes of Hari, thus, "O beloved one! since you came into Brittles of Hari, thus, "O beloved one! since you came into Brittles of Hari, thus, "O beloved one! since you came in any the fresh and fresh pleasures have here come [and] diffused [themselves] Laisthim reposing confidence! in your feet, has come [and] made a fixed abode [here]. We convertedesses are your slaves in compassion speedily take us in remembrance when we have become your slaves without purchase your eye arrow we have become your slaves without purchase your eye arrow have surface curl nearts; Josovac one! "My is not finate! julyyour

¹ Here the untranslatable ke most adiomat cally marks a sudden transition of thought or circumstances.
² The text should read Lakshnil ne kar tu nhâre charan ki do an in the previous

editions. The kir of dis lar was thrown out of position by Lallu I al merely to occure the rhyne of dis and ids. Lakshmi is the godde's of prosperity

account?1 Our souls are passing away, now have compassion, abandon harshness. [and] speedily show [thiself] If your sole In ish I was to destroy, why were we saved from the poison hearing [serpent] from fire and from the inundation? then why were Twel not allowed to die? You are not alone Jasoda's son . you. indeed, Brahma, Rudra, Indra, and all the other gods, humbly have brought for the protection of the world

"O Lord of Life! it is a great surprise to us, that if you will I ill your very own, then whom will you protect? Beloved one you being the searcher of hearts, why not remove our grief fand fulfil the hope of [our] hearts? Art thou heroic only against weak women! O loved one I when your gentle smiling love full glances, and the bend of [vour] evebrows, the coquetry of [your] eves, the undulation of [vour] neck, and the brilliance of [vour] discourse, come into our minds, then what manifold pain do we not experience | and when | ou were going into the forest to graze the cattle, then, thinking of your soft feet, the stones and thorns of the forest were paining our hearts [You,] gone at dawn, were returning it evening, vet to us the four watches were appearing like four ages When having seated [ourselves] opposite we were looking fat your beautiful body, then we were thinking in our minds that Brahma is a great fool in that [he] made an evelid to place an obstacle in our fixed gazing"

Having related the tale thus far, Sri Sukadev Ji said — Maharai in this way all the cowherdesses, through [the pain] of separation, celebrating again and again, in various ways, the actions and virtues of Sri Krishna Chand, were tired out, still Bihari did not come Then indeed, having become greatly dejected, [still] with the hope of meeting [him], having aban doned the hope of life, becoming senseless from exceeding faint heartedness falling down, [they] so cried [and] exclaimed that, by hearing [them] animate [and] inanimate creatures also were

heavily afflicted

CHAPTER XXXIII

Luchna returns to the cowherdesse, and tells them why he left them

S Ri S UKADEL Ji said -Maharai ! when Sri Krishna Chand the searcher of hearts, knew that "Now the cowherdesses will no [longer] be saved alive without me."-

2 For sany read says

Notice that the verb is singular nahin her and it so in all editions Neither Hollings nor Eastwick have remarked this and have both mistranslated in conve quence Prof Eastwick has had to invent a verb. lekhnd, ' to be accounted, in or ler to g ve some sense to the passage

I or gop you n uj read gopijan mush

Then, in their very midst, the son of Nand appeared.

As a juggler disappears, by closing the sight, and appears again

When Hart was seen come, all arose conscious,

As [when] the vital airs alight on a corpse the senseless members revive

[While he] was unseen the minds of all were agitated,

As though a heart agitating 1 snake, having bitten all, had departed

The lover, knowing [their] pain to be sincere, came [ind] arrived,

Having revived all, [he] sprinkled the creepers [with] nectar As lotuses are dejected at night, just so [were] the Braj women,

Having seen the beauty of the sun's orb, [their] large eyes expanded

Having related the tole so far, \$1\) Sukades said —Maharaj on seeing \$1\) Kirshan Chand the root of joy, all the cowherdesses at once issuing from the ocean of loneliness, [and] going near him, were as pleased as anyone, having been immersed in a bottomless ocean, having found the bottom, becomes deligitied, and [they] stood around [him] on all vides Then \$1\) Kirshan, taking them with [him], came where formerly [they] had dianced [and] sported On going there one cowherdess removed her upper garment [and] spread it for Krishan to sit upon As he sat upon it, several cowherdesses ungrip said, "Maharaj" you are a great deceiver! you know [how] to steal away the hearts [and] weight [for] others, but do not recognize any obligation to anyone." Having spoken thus, they began to say among them selves.

"[He] forsakes goodness, [he] accepts badness, deceit is pleasing [to him] 4

See, friend having reflected [on this] how [shall we] stay with him?"

Having heard this one among them said, 'Friend' do you remain saide, 'Friend' will proceed [Fig. 4] derive no benefit, see, I [Auil] cause Krishna himself to tell [us]" Having said thus, she, smiling, aked Sri Krishna, "Mahariaj 'one, without good being done, acknowledges good, a second, makes return for good destor, a third, in return for good, does evil, a fourth, does not bear in mind even the good which anyone has done. Among these four, who is good, and who had? Explain this [natter] to util "Sri Krishna Chand said, "Do you all listen attentively," the good and the bed I [will] explain [and] iell [you]. The

¹ mans sathe means appropriate passion or desire or heart disturbing afficion it is also a name of Kamadeva the Indian Cupid and therefore we have here a play on words

Lest, indeed, is he who does [good] without having [good] done . as a father loves a son And from doing frood on [good] being done there is no virtue, that is as a con give milk on account of the milking fodder He who esteems good to be evil [you] should regard [as] an enems. The worst of all [15] the un

grateful who obliterates what has been done "

On hearing this statement, when the cowherdesses looking among themselves at each other's countenances, began to laugh, Sri Krishna Chand was alarmed fand? said. "Lasten . I am not in the reckoning of these four, is you think fand laugh about on the contrary, my method is this that whoever desires anything from the the desire of his heart I satisfy Perhaps you may say, If this is your course, then why did you go [and] leave us in this way?' The reason is this I tested your love Do not think this wrong , believe what I say to be oute true' Having spoken thus The lafterwards sud,-

"Now I have tried you's you remembered [and] meditated

You have increased [your] affection for me alone, like a poor person [who] has acquired wealth .

Thus you came [for] my service [you] abandoned regard for the world [and] the Vedas

As a Vairage abandons [his] home, and giving his heart, entertains love for Hari

How shall I confer greatness on you? I cannot recompense

Should I live a hundred of Brahma's years, still I should not he free from the debt [I owe] you

CHAPTER XXXIV

Analya dances with the cowherdesses his special dance. The reason for the dance expla ned

SRI SURADEV, the saint said -O King! when Sri Krishna Chand in this way had uttered this agreeable speech all the cow herdesses giving up anger being pleased arose, [and] joining with Harr experiencing a variety of pleasures being immersed [in] joy, began to sport Then,-

For sankski read sankski

In this id on ham fas is the equalent of has see In standard H ditle hrase would be he a se faith asid , age See note 1 p 8

Krishna used the Yoga illusion, [and his] body became many

To all the pleasure [they] were wishing [he] gave, sport [and] the highest affection

As many cowherdesses as were [there,] just so many bodies Sri Krishaa Chand assumed, [and] taking all [of them] on the terrace of that dancing ring, again began to dance [and] sport

Two [and] two the cowherdesses joined hands, between each two [was] Hari the companion.

two [was] Hari the companion, Each thinks that he is at her side, and does not recognize

another [of the illusions], Finger is placed in [his] fingers, they whirl round delighted,

taking Hari with [them],
Cowherdess Jand | Nand's son, alternately, [like] a dense

cloud [and] lightning all found,
The dark Krishna, the fair that women, like a gold and
samphire necklace.

Maharai I in this way standing, the cowherdesses and Krishna began to tune various kinds of musical instruments, to run over the airs of many very difficult melodies, to play finstruments, and] to sing; and selecting tunes [and] extemporizing in shrill, sharp, solemn [tones, those] raised a half tone, a tone, [and] a third, fand dancing so as to represent speech. And in the joy they became so absorbed, that no recollection remained to them of even body or mind. Here the breasts of some were un covered; there the diadems of others had slipped, on the one side, the pearl necklaces being severally broken were falling, on the other side the wild flower wreaths. The drops of perspiration on [their] forestades were glittering like strings of pearls, and the ringlets on the most fair faces of the cowherdesses were dishevelled as if young stilles from lust of nectar, having flown up, had attached [themselves] to the moon. At times a cow herdess joining with Sri Krishna's flute, was singing in treble pitch, sometimes one was tuning her notes quite alone And when any one, having stopped the flute, was bringing forth from [her] throat its note entire, exactly as it was, then Han remained as forgetful fof all else) as a child seeing his face in a mirror is forcetful

In this way, singing [and] dancing on, practising various kinds of coquety [and] ogling, they were giving [and] ecceiving enjoyment, and mitually pleased, laughing merrit, embracing repeatedly (they] were making offerings of clothes [and] enuments. Then Brathal, Roder, Indea, and all the other god, and Gandarias, each with his wife, seated in eas, looking on at the pleasure, of the duneing circle, with delight were raining down flowers. And the wives graing on that pleasure, envoisity wire varying in their hearts, that "Had we been been in Bray, then we

also had danced [and] sported with Hari! And there was such harmony of the Rags and Ragnus I that by hearing it wind [and] water also no longer flowed, and the moon, together with the starry firmament, being astonished, rained down nectar with its rays Meanwhile night advanced, then six months had passed away, and no one was aware of it. From that time the name of that night has been The Night of Brahma

Having related the tale so far, Sri Sukadev II said -Lord of the Earth! while engaged in the sport of dancing, a fancy entered the mind of Sri Krishna Chand, then taking the cow herdesses [he] went to the bank of the Jumn's, entered the water [and] sported in the stream, [and] having relieved fatigue, [and] come out, [and] satisfied the desire of all. [he] said, Now four gharis of the night remain, do you all go home" Hearing this direction [and] becoming dejected, the cowherd esses said. "Lord! how can we leave your lotus feet [and] go home? Our greedy mind, indeed, does not at all agree to what you have I said " Sri Krishna said. "Listen, as Togis' meditate on me you also should meditate, wherever you may be I will be near you" On hearing this remark, having become satisfied, all took leave fandl each went to her own home, and no one among their families knew this secret, that they had not been

Having heard thus much of the story, King Parikshit asked Sri Sukadev Ji, the saint, thus, "Compassionate to the humble! explain to me this If S'ri Krishna Chand, indeed, took incarnate form [and] came [into the world] in order to slav Asuras [and] remove the burden of the earth, and to give happiness to good [and] pious [people, and] to promote the course of virtue, why did he dance [and] sport with the wives of others? This, indeed, is the act of a libertine, who seniors the wife of another

Sukadev Ji said .-

Listen, King 1 you do not understand this mystery, [and] regard God as human .

By the remembrance of whom sin departs, effulgent cleansing fires are [his] body.

As anything falling into a fire, that same, having become fire,

melodies of the various Ram a callotted to different periods of the day.

**Notice jan as the sy not the plural, and remark that the from **First or used lecture as as see of futurity is intended. The meditation is to take place in the

ubsequent cou se of the women s lives For you read to

¹ Rågs and Rågsnås are different modes of constructing melodies according to the In ian principles of music. There are set Pass or principal modes, and each of these has ave dependent methods, or kiz is Somet mes the total number is reckoned as there two These different forms of melody have nothing in com mon with European principes of composition but depend upon the arrangement of sou ds in a way best calculated to awaken special sentiments thus the

What it not the powerful doing? This, indeed, by acting, interfere with destine, as Siva JI took power, and having swillowed [it] adopted his threat, and made a necklare of a black spake. Who know their course of action? They, indeed, on nothing for three their, but J they who hold their worship in tem inframe [and] a k any boon, they give to them just such [a boon as they still.]

Of them, than, than is the method, that they appear united to all the having reflected, you will perceive (third they should themselved) as exparate from all as the leaf of the house in water is from the water! I have already informed you of the birth of the cowherdesses, that the goods sees and the rests of the Veda, to see Jand] touch Hara, came [and] took birth in Broj. And in the way Sri Riddiski, also, hiving obtained the boom from Bahmd, for the purpose of serving Sri kirchia Chand, came [and] took buth and the property of serving Sri kirchia Chand, came [and] took buth and to proper the purpose of serving Sri kirchia Chand, came [and] took buth and to proper the form of the purpose of serving Sri kirchia Chand, came [and] took buth and to proper the form of the purpose of serving Sri kirchia Chand, came [and] took buth and to proper the form of the purpose of the property of the Lord.

[and] took birth, and remained in the service of the Lord. Haining each this much, Sirk Sulk (x.) and — Mahharji it is said thus, "Bessir the actions of birth, but do not give Ijoury much to the doing of them." If myone celebrates the furne of the Irido Cowhirdisses, [he] attime, fiviless [and] unmoved, the highest digmit, and the furnt which results from bulling at virti eight places of plignings, just such result is met with by suggest the means of Sirk Rivibia.

CHAPTER XXXV.

krishna give alvation to Su li fin-Ile slays S'ankhachur, and gives tis jewel to Balaram

Sel Strader, the saint, resumed —O King! I im Jobout to J relate the exposed how Sri Krishar II coused Visity differ to cross [the ocean of existence] and slew Sankhachur; ³ do you listen attentively One day, Nand Ji, having called for all the cowherds, and to them, ⁶ Brothers when the birth of Krishim tock, place, I made this promise to the family goddes Ambhal; ³ that when Kri has should be twice years old, on thirt day I would go out, with the cuty foll.], and with the sound of musical instru

¹ These statements refer to the legend that at the myth-cal charmag of the ocean for the production of the water of his, S. na saillound the po ion previously generated, witch turned his thront bue. The laurness of Sana neck, the did to minance his beauty. The snake, also with C. Sana wears as a terrifying symbol becomes an adormient by reporting on ha person.
² Fulydather means, "the bearer of spells," and is necknord one of a class of

gent Santhachie means "one whose top knot is in the form of a shell a ministiss a name of larsate the wife of Size, it is also the name of one of the female domestic detailet of the famale of the female domestic detailet of the famale of the female of th

ments perform [her] worship. That day, by her favour, we have seen to day, now we should go forth, and perform worship."

On hearing this speech from the mouth of Nand Ji, all the cowherds rose [and] ran, and each of them histlif fetched from his house the materials for worship. Then, indeed, Nand Ree along the caused the apparatus for worship, and milk, curds, [and] butter to be placed on carts and bahangai, accompanied by [his family, and went on [until] he arrived at the place [scirced to] Ambias. Having gone there [and] battled in the waters of the Straswati, Nand Ji called the Purohit, [and] taking all with [him, he] entered the temple of the goddess, [and] worshipped according to the Scriptures. And the things which had been brought to be offered were placed before [her, and] having perambulated [ceremoniously, and] joined hands, [he] sad with humility. Mother! by his your Kahn has become twelve years.

Having spoken thus, [and sprostrated [himself, he] came out of the temple, [and] fed a tifousand Brahmans Hereupon, as it had become late. Nand II, with all the inhabitants of Brai, having performed their yows of pilgrimage, remained on the spot At night they were sleeping when a dragon came [and] seized the foot of Nand Rae, and began to swallow [it] Then on seeing that, with fear [and] agitation, he began to exclaim "O Krishna" speedily remember me, otherwise this [creature] will devour me"3 On hearing his voice all the Brai duellers, both men and women,3 started from sleep, [and] having gone near Nand Ji, [and] procured light, they saw a dragon was lying there, holding his foot Meanwhile Sri Krishna Chand Ji having arrived, as soon as he before them all, had placed his foot on the back [of the dragon , it at once changed its form, [and] becoming a handsome man making obeisance, stood before [Krishna] with joined hands Then Sri Krishna asked him, "Who art thou? and for what sin didst thou become a dragon? tell [me] that" He, hanging his head, meekly said, "Searcher of Hearts I you know all my origin, that I am the magician named Sudarkan I was dwelling in Surapur, and, through pride, esteemed nobody any

thing in comparison with my beauty and excellence One day, eated in a car, I went out for a turn, then, where the Rishi Angiras was eated performing penance, I went back

¹ Bamboo poles laid over the shoulder, with goods attached to each end for easy

² Here the Present tense stands for the Future to show the mm nence of the act. Not ee, also the form music (not n gal) This partic pail from mereases the emphas a and rapid ty of the idea See Hinal Manual p 190. In all previous

ed toos & Ariska 'is repeated, and as Lauveck himself translates

It would have been more in conformity with practice to have written kyd the
kyd perula. But no all previous editions it is as in text.

Angiras is a famous listin, or saint, and the author of many hymns of the Rig verta. He is one of the seven great Rights and had a m racolous origin from brahma's mouth. He is reputed the father of several gods, the sacred hymns and even of mankind

wards and forwards over him a hundred times Once, as he saw the shadow of the car, he looked up [and] angril, cursed me, thus 'O concerted one! become a drawor state!'

"This much saued from his mouth, when I, becoming a dragon, fell down Then the Rishi said, "This deliverance will be through Sri Krishia Chand", on this account I came and exized the foot of Nand Rå,e Ji, that you, by coming, might deliver me, therefore, Lord of Compassion 1 you, having come, have kindly delivered me? "Having said which, Vidyadhar performed perambulation, [and] receiving the command from Han, [he] prostrated himself, tool, leave, mounted [his] car [and] went to Surlok. And, having witnessed this incident, all the Braj dwellers were amized. At length, as soon as it dawned, having presented themselves before the goddess, they went all together to Brad low.

to Brindaban Haung related the story so far, \$in S'ukaden, the somt, sud—Lord of the Earth 1 once Haladhat, and Gobind, with the cow herdesses, were singing away delightedly, one moonlikinght, in the wood, when, in the midst of it, a Yaksha named Sankhachur, an attendant on Kuuer, 1 on whose head [wasa] a jewel, and [who was] exceedingly strong, [suddenly] came [upon them]. [He] saw, then, on one side, all the cowherdesse singaged in sport, and, on the other side, Krishna and Baladen, enraptured, singing away as if intoxicated When some [idea] occurred to lum, [he] surrounded the Bray girls, [and driving them] before [lum] was carrying them of Then the Bray women, being finghtened, cried out, "Save [ws], Krishna 1 Balaratin 1"

On hearing the issuing from the mouth of the cowherdesses, both the brothers, tearing up a tree [and] bearing it in their hands, ran forward, as a raging elephant rushes on a hon, and, having come there, said to the cowherdesses, "Fear no one, we are arrived." On perceiving them like Death, the Yaksha was terrified, abandoned the cowherdesses, [and] fied for his life Then Nandslad left Balades IJ with the cowherdesses, and went himself, seared [the Yaksha] by the back hair [and] threw [limi] down, finally, striking transveriely, [fel] cut off his head, took the

jewel, came [back and] gave it to Balaram Ji

CHAPTER AXAVI

The conherdesses sing the praises of Krishna

Sei Sekader, the saint, said —O King! while Hari is grazing cows in the forest, the Braj girls come to Nand's wife, sit down, [and] sing the glory of the Lord. The sports which Sri

¹ Tile god of tiches

Arishna played in the woods, the cowherdesses related, seated at home

"Listen, Friend ! [when] he is playing the flute, animals and birds find gratification

Devi, with her lord, reclined [in] the car, [their] ears,

hearing the sound, were fascinated Bracelet [and] ring fall from the hand, [the sound] has stolen

away recollection from the perturbed mind and hody I Just then," says a woman of Bran, "the clouds, quite over come. left off thundering .

Hari is singing with unwatering delight, evebrous hand,

and cheek [he] sways [to the metre] The doe, with her loved one, hearing the flute, is brought to a standstill . the Jumna is deflected, the cows are there

collected together The fascinated clouds form a shade, like an umbrella held over Krishna

Now Harr hastens to the thick arbour, [and] again all come

[with him] to the fig tree . 2 The roaming cows are following, [when] collected he took them to water

It is become evening, now Hari returns, the cow lows, the flute sounded "

Having related the story thus far, Sn Sukadev Ji said to King Parikshit - Maharat I in this way, the cowherdesses all day are continually celebrating the virtues of Hari, and at eventide, going forth [and] meeting with Sri Krishna Chand, the source of 10) they joyfully conduct [him home], and then the lady Jasod's also, having affectionately wiped the dust covered face of [her] son, embraces [him, and] feels delight

CHAPTER AXXVII

Knohna slavs an Asura in the form of a bull and h miself bathes at all the places of pilgrimage miracu ou ly brought together to expuse the crime - Kafis endeavours to entrap him at an entertainment. The mission of Akrur for that purpose

SRI SUKADEV JI said - Maharaj one day Sri Krishna [and] Balaram, having grazed the cows, were returning home at night from the wood, hereupon an Asura came, as a very large bull, and mingled with the cons

Arrabit is 3rd pers pleral Acets of foran (for front) "to fall", hard is the last tense of deand and agrees with its object node as usual. Loth Leatuck and Hollings failed to catch the meaning of this pa sign.

2 of funt bow and again" mean that at one time he does one

thing, and at another time something else

His body reached to the sky. The made This back as hard as a stone.

Two great horns, sharp [and] erect, [were his], [his] red

eves were filled with excessive rare.

With tail up lifted, he careers about roaring, stopping [and] stopome, wandering about. The drops dung.

[His] shoulder writhes, [he] moves [his] ears, all the rods. abandoning [their] cars, took flight,

With this I hoof the I dies up the river banks, and upsets a mountain with This I back

Then ever one became affrighted, the guardians of the

world fand those of the [ten] quarters [of space] trembled. The earth shook, S'esha guivered, woman and cow mis

On seeing this all the cows scartered to the right and left, and the Bray dwellers running came where, behind all, Krishna [and] Balaram were coming along Making obeisance [they] said. "Maharai I in front an exceedingly great bull is standing, save us from him" Upon hearing this statement, the Searcher of Hearts, S'ri Krishna Chand, said, "Do not fear him at all, that low creature, assuming the form of a bull, has come . he wishes his death from us" Having said this much, [he] went forward, [and] looking at him the Forester said, "Come to us, thou who hast assumed a deceitful body, why art thou terrifying others? why art thou not coming near me? That which is called the enemy of the bon does not rush upon the deer See I I myself am Gobind in the form of Death I have slain [and] extirpated many such as you "

Having spoken thus, then, striking his arms [defiantly], he challenged [thus] "Come fight with me" On hearing this speech, the Asura rushed on as angrily as though the thunder bolt of Indra were come As often as Hari forced him back, so often he, regaining strength, was coming on Once as he (Han) dashed him down, he irritatedly arose and squeezed Hari between both This I horns Then Sri Krishna Ji, also, dexterously slipping out, quickly put [his] foot on [the Asura's] foot, and, seizing his horns, wrung [them fround as anyone wrings round a wet cloth At length he sank [and] fell, and his life departed [from him] Then all the gods, seated each in his car, joyfully began to rain down flowers, and the cowherdesses and cowherds began to celebrate the glory of Krishna Hereupon Sri Rådhikå Ji came and said to Hari, "Maharar | in that you have killed a bull formed [object]. sin has resulted, therefore do you now come [and] bathe at a place of pilgrimage, then touch anyone "1 On hearing this expression,

¹ The sense 15, as sin has been incurred by slaying an object which was merely in the form of a cow, therefore purification should be performed before touching anyone hotice is kd, meaning from this,

the Lord said "I Twill's summon all places of pi'gramage 1 ito Brai itself" Saving this, he went to Gobardhan [and] caused two deep pits to be dug There all the places of pilgrimage came in bodily form, and each pronouncing his own name threw water in those [pits], and departed Then Sri Krishna Chand having bathed in them, came out, gave many cows in alms, fed numerous Brahmans, [and] became purified And from that yery day those stanks have been renowned as the Tank of Krishna [and] the Cank of Radba

Having related this enisode, Sri Sukadev, the saint, said -Maharai one day Narad Munt Is came to Kans, and when, in order to increase his anger, he expounded to him the existence of Balaram and Swam 2 the coming of Mava, and the secret of the departure of Krishna, Kans angrily said, "Narad It' you speak the truth

At first he came [and] go e a son, increasing the confidence [of my] mind,
As a cheat, having shown something, takes all one's wealth,

[and] runs off"

Having said this, he summoned Vasudey, seized [and] bound [him], and placing [his] hand on [his] shoulder, said with emotion .--

"I have discovered I that I thou wast a decemen, I thought thee a good person

Thou didst send away Krishna [and] gave [him] to Nand, Devi came [and] revealed to us [the affair],

In [thy] mind was one thing, the mouth said something different . to day surely I will kill [thee], just here

The friend, kinsman, servant, [or] helper, [who] practises deceit [is] a great sinner,

[Thy] mouth was sweet, [thy] mind filled [with] poison, through decent .

He who [is] self interested [and] immical to others, than him a fit nel is better "\$

Having chattered thus, Kans began to address Nirad Ji thus, " Maharaj! I have not discovered anything of the secret of this fellow's mind, there was a boy, and a girl was brought and shown, he whom [they] said had been inscarred, went into Gokul [and] became Balades." Having said this much, [he] angrily bit [his] hp [and] raised [his] sword, when just as he was about to slay Vasudey, Marad, the saint, seizing [his] hand said,

Notice this use of karke for "gs "

[&]quot; S'rdm, " the dark live"; a name of Lrishon

Ju in the secon I hemistich is the relative, ur se is the correlative , d'ath or d'addi is 'one who labours for sell," and fara-drobyd, is "one who injures another"

Lit, "as he wisled thus, "Let me slay Vasuler"

"O King! keep Vasudet to day and act so that Krishha and Balades may come here"! When Narad, the saint, had thus counselled fand] departed, Kais shut up Vasudes [and] Devaki in a chamber, but himself becoming disturbed by dread, he called for the Rikishas named Kest [and] sadq.

"O mighty one! thou [art] my retainer, I have great hope from thee.

Do thou go at once into Braj, [and] hiving slain Ram [and] Krishna, show [their bodies] to me"

Upon hearing this direction, Kesi, having received the order, took leave, prostrated [himself, and] departed to Brindavin, and Kans sent for Sal, Tusia, Chauri, Arishi, Bjomslur, and others his ministers. They came, [and he] began to instruct them, thus, "Vy enemy, has come near to de lid, do, you, having reflected in your minds, extract the thorn which rankles in my heart." The ministers said, "Lord of the Earth!" you yourself are powerful, whom do you fear? What great thing is it to slay Rama [and] Krishna? Do not be anxious, we will point out [to you] the device by which they may come here, by stratagen or force

"In the first place, let us have constructed here, in a good the folk of the various cuttes and villages shall arise and hurry to see [11], afterwards, do you cause a sacrifice to be offered to Mahadev, and have goats [and] buffaloes sent for, as offerings. Having heard this news, all the Bra dwellers will bring offerings, and with them Rama [and] Krishia will also come Then some wrester will overthrow them, or some other strong [fellow] will skay them at the gate." On hearing this statement,—

6-10

Kans, grang heed, said, "Good advice the ministers have given"

He symmoned wrestlers, treated [them] respectfully, [and]

He symmoned wrestlers, treated [them] respectfully, [and gave [them] betel 8

He then convened a meeting [and] said to his greatest Rak thasas, "When our rephews Rama [and] Krishin come here, let someone among you slay them that the worsy of my nind may depart." Having instructed them thus, he next called his Mahout, and said [to him], "A violent elephant is in thy power, do thou take [him] for the gate [and] stay there." When those two

^{1 , :} men, c in that which may induce krishin and Baladev to come do thou act 2 For it read to

The through down of betel was a challenge to a d finult explot those who took up the betel pledged themselves to attempt the task.

Notice the Repeath! Imperative in the because implying an idea of futurity

shall come and place foot on the door, do thou cause them to be torn in pieces by the elephant Let them not escape by any means If thou shalt slav those two, thou shalt receive whatever

You may ask 11

Thus having addressed fand admonished all fand having fixed the fourteenth of the dark half of harttik for the sacrifice to S iva, Kans, at eventide, summoned Akrur, received [him] most courteously, conducted [him] within the house placed [him] near him on a throne, took [his] hand, [and] with exceeding affection said. "You are the greatest in the family of Yadu, intelli gent, religious, [and] brave, therefore, all know [and] honour you There is no one who having seen you, is not pleased, hence, as Bawan went [and] effected the object of Indra, and by stratagem deprived Bali of the whole of his kingdom, and sent Raja Bali to Patala, so do you perform my work. Then at once go to Brindaban, and, as best you can by force or friud, bring hither the two sons of Devalut It is said, 'They who are great, themselves bearing the pain enect the object of others.' Herein to you, indeed is [committed] the entirety of my reputation. What more shall we say? As best you can, bring them here, then here they will be quite easily killed, either, on seeing [them] Chanur will overthrow [them] or the elephant Kubaliya will seize [and] tear [them] to pieces Otherwise, I alone will arise [and] slav [them], and will effect my purpose with my own hand, and, having slain those two, afterwards I will kill Ugrasen, because he is very decentful, [and] wishes my death. Afterwards Devakis father Devak, having burnt with fire. I will submerge in water, [and] along with him, having slain Vasudes, I will eradicate the worshippers of Hari Then reigning free from annoyance, I will go [and] unite with Jurasindhu, the ficree, who is my friend, from fear of whom the nine divisions [of the universe] tremble, and whose attendants are Narakasur, Banasur, and other most large [and] mighty Rakshasas -provided you bring [here] Rama [and] Krishna"

Having said these words, Kans began to instruct Akrur, thus, "Do you, having gone into Brindaban, say in the house of Nand, 'There is a sacrifice to Siva, a bow is set up, and there will be various other sports there' Hearing this Nand Upanand, with the cowherds, will bring goats [and] buffaloes as presents, along with them Arishm [and] Balades will also come to see This device for bringing them I have pointed out to you, for the rest, you are intelligent if any other story will succeed, then make it up [and] say [it] What more should I say to you? It is and,-

" you have as it may be ; an it on often emp oped to extres to the best of one sail by anyhow one can

I mush mis-i dien "mouth asked wealth," anything the mouth may ask This is om is of end pought seto requiremen Tiran the dearf the ffh incarnation of Lishnu

Should the ambassador be of surprising [capacity], whose intelligence [15] his strength.

Bold in the affairs of others, place confidence in him "1

On hearing this statement, at first Akrur reflected in his mind thus, "If I now say anything honestly to him, then this [person] will not regard [it], it is, therefore, better that now I should say what is pleasing [and] agreeable to his mind So it is said in another place, 'bay that which pleases one '" Having reflected thus, Akrur, joining [his] hands [and] inclining [his] head, said, "Maharal J so in have given good advice, we also have accepted this direction most respectfully? Nothing has power over fate? A man forms many designs [and] hurries [to their realisation], but obtains the mere [previously] written result of fate. They project one thing, another happens. [The design] imagined in one's mind does not occur. Binding the future, you have except the different fate of the control o

CHAPTER XXXVIII

Krishna destroys the Asuras Kesi and Byomasur

S'x! S'ukadev Ji said, —Mabûrâj! I am [about to] relate all the particulars, how S'ri Krishna Chand killed Kesi, and Nărad went [and] prised [him, and] afterwards [how] Hari killed Byomasur, do you listen attentively. As soon as it was dawn, Kesi came into Brindaban as an exceedingly high terrific horse and, with very red eyes distended nostrils, ears [and] tail erect, [he] began to paw about [and] tear up the ground, and to neigh [and] writhe [h s] shoulders repeatedly, and to kiek?

On seeing him the cow boys, feeling dread, ran off, [and] went [and] rold 5 ri Krishna He, having heard came where he was, and, having seen him tightening [his] gridle for the fray, striking [his] arms, [and] roaring like a lion said, "O thou who are greatly belowed of Kans, and hast come as a horse! why art thou 'oblowing orners about? Come, fught with me, that I may see thy might! How long will thou flutter round the lamp like a

talanau should be one word, it is a Braj form for "of h m

² ser charlde, having raised it to the head, as a s gn of submission 3 Lif 'no power moves over fate'

After chitti, a Participle used adjectivally, some such word as abhipraya is understood

moth? Thy death has drawn near" Hearing this speech, Kesi angrily began to say within himself "To day I will see this one's might, and having seized [and] chewed [him] up like

surar cane. I will accomplish Kans's object "

Having said this much, opening [his] mouth, [he] ran as though he would swallow up the whole world. On coming up at first, as he stretched forth [his] mouth at Sri Krishna, the latter at once with a push forced [him] backwards. When the second time, having recovered [himself, he] stretched forth [his] head [mid] ran, Sri Krishna putting his hand in his mouth, making [it] like an iron staff, so extended [it] that he stopped his ten orifices with it. Then Kesi agitatedly said within himself, "Now [mij] body is splitting. How is this? [I] myelf have taken my own death into [my] mouth. As a fish, swallowing the hook, gives up life, so I also have less my life."

Saying this, he made many attempts to get the hand out, but not one were of axial at last, breath being stopped, the stomach burst, and staggering [he] fell. Then from his body the blood flowed forth like a river at the severally comme began to look on and Krishna, onger forward on the stage of the severally comme began to look on and Krishna, onger forward to the severally commer began to look on and Krishna, onger forward to the severally commerced to the several to t

into the wood, stood under the shadow of a Kadam tree

Memwinle, Narad Mum Ji arrived [there] in tha lute in [his] hand Making obeisince, standing up, [and] sounding the lute, recounting all the sports and actions of Sri Krishina Chands past [and] future, said, "Lord of Compassion! your sports are infainte! In whom is there so much capacity that he can recount; our exploits? But I know your compassion so far that you, to give hippiness to worshippers, and for the preservation of the good, and for the purpose of destroying wicked Asuras, again [and] again taking incarnate form, becoming manifest in the world, are removing the burden of the earth"

On hearing this speech, the Lord dismissed Narad, the saint he prostrating [himself] set forth, and [Firshand himself, accompanied by all the cow boys [and] firends, having seated [himself] under a fig tree, first having made one a minister, another a councillor, another a general, himself becoming King, they began to play the game of royalth, and afterwards blind man's buff Having told the story so far, Sri Sukadev Ji said —Lord of the Korth I.—

"He killed Kesi early in the morning,' kins heard this remark,

He says to Dyomana, [whil] studdening, trembling frame,
"For destroying By ordsur, the powerful! thy frame is
excellent in the world.

As the Son of the Wind 1 [was the assistant] of Rama, just so [art] thou my messenger of death,

[&]quot;Son of the Wind" (in Sanskrit for andimoja) is an epithet of Hanuman, the monkey, who was the friend of Rama.

Slay [and] bring [here] the son of Vasudev, to day perform my object [and] return"

Having heard this, joining [his] hands, Byomasur said, "Mahāraj! whatever shall be possible I will do to day, my body is at your service. They who are greedy of life, feel abashed [at] giving life for their master. The glory [and] virtue of [both] servant and wife is in this, that he [or she] gives up life for the master's sake." Having said thus [and] taking up the betel on [account of Kirshia [and] Balades, 'Jand] making obeisance to hans, Byomasur went to Brindahan. Going along the road, having assumed the driguise of a cowherd, he proceeded on, [and] airried where Hari was playing blind man's buff with the cow boys [and] friends. On geing [there], when from affir he joined [his] hands [and]said to Sri Krishiaa Chand, "Mahāraj! cause me also to play with you," then Hari calling him itear said, "Do not keep the desire of anything within thyself, play with us whatever sport thou desirest." Having heard this, becoming pleased, [he] said. "The game of wolf and rams is a goodone." Sri Krishiaa Chand smilingly said, "Very well, do thou become the wolf, and the cow boys be the rams." Thes becan to olas toerether.

Then that Asura, taking them one by one, and placing [them] in a caye of the mountain, placing a stone across its mouth [and] confining [them], came back. When he had so placed them all [and] returned, and Srl Krishna remained alone [he] chal lenged [him, and] said, "To day I will accomplish the object of kans, and will slay all the Yadubansis" Having spoken thus, abandoning the disguise of a cowherd [and] becoming in truth a wolf as he sprang upon Hari the latter seized [him] gripped [his] throat, [and] with blows of the fist beat [him] to death, as they

slaughter a goat for sacrifice

CHAPTER XXXIX

Akrut arrives at Brindaban and delivers his message

Sri Sukader, the saint, said — Maharaj! Kesi and Byomsuv were killed on the 12th of the dark half of Karttis, and, quite early in the morning of the 13th, Akrur came to Kaus, took leave, mounted [has] charot, [and] reflecting within himself as follows, set out towards Brindshan "What devotion, penance, sacrince, alims, pulgrimage, [or] vow, have I performed, of such [a nature] that, by its ment, I should obtain this result? As far as I know, all this life [I] have never moked the name of Hari

III have always remained in the society of Kans, where should I get the secret of worship? Yes! [in some] previous birth, [I] may have performed some virtuous act, and this, probably, 1 is the result of the force of its ment, that Kans has sent me to bring Sri Krishna Chand, the source of iot Now, [bi] going [and] getting a sight of him [I] shall render my birth profitable

"Having joined [my] hands, I shall fall at [his] feet, then, the dust of the feet on [my] head I will place?

Those feet which the removers of sin, Sri Brahms and the

rest, are worshipping,
Those feet which alighted [on] the head of Kali, those feet filled with the breast [and] sandal .3

They danced well the circular dance, the feet which roamed ofter the cows .

[By] the dust of which feet Ahily i crossed [the ocean of existence], from which feet the Ganges issued .

Having tricked Bali, [those feet] accomplished the object of Indra . those feet I shall see to day

Omens are to me propitious, herds of deer are passing to the right "

Maharit having reflected thus, Akrur then began to say within himself, "Let them by no means suppose me the mes senger of haus! Again he reflected "He whose name is The Searcher of Hearts' regards the affection of the heart and recog nizes every friend [and] foe He will never think thus, on the contrary, upon seeing me, he will embrace [me, and] place his soft lotus like hand on my head, then I shall give pleasure to my Chakor like eyes, [by] regarding fixed, that moon body of which Brihma, Rudra, Indra, and all the other gods are con tinually thinking?

Having related the story thus far, Sri Sukadev Ji said to king Parikshit - Maharaj i in this way reflecting, [and] driving [his] chariot, Akrur Ji went from this direction, and from the wood, [in] the other direction Sri Krishna [and] Balades with the cow lads, having grazed the cattle, were also come. Then there

* The Clasor or red partindge, is supposed to derive much delight from gu ng facily at the moon

ho to ho = " may probably be 2 farthau ; and dharthaun shoul I have been printe I as here, and not divi le I into two as in text

¹ hastwick consilers & uchark in fa to stand for Luchandana " red san lers" but the latter worl is futmed by the pref x tu ' lad, ' unfer or " and the pre! is not I kely to have selected the infer or san ial wood as the stuffing for the sacred feet Hollings expan is the word & ch, "the Ireast" into the milk of the breast and he pr hally took counsel from I lans on the point. The allusion is most I kely to the softness an I smoothness of the sandai-scented feet thrase does not occur in the bulha Sigar nor in the libagavata I urings. [But a la er ed tion rea la je fud hu, hi chamlan un blare]

was a mutual meeting of them both 1 just outside Brindaban On perceiving Hari's beauty from afar, Akrur descended from the chariot, [and] ronning with extreme agiation, went [and] fell at his feet, and was so enraptured that speech came not from [his] mouth With excessive delight, water began to rain from [his] eyes. Then Sri Krishna Ji raised him up, [and] embracing [him] with exceeding tenderness, took [his] hand, [and] conducted [him] home. There Nand Rie, on seeing Akrur Ji, was pleased, arose, [and] embraced [him], and did [him] much bonour Hauing caused [his] feet to be washed, [he] seated [him].

The bath attendants came bearing oil, having applied sweet smelling unguents, [they] caused [him] to be

bathed

Jasodå gave [him] a cooking place [and] a board [on which to sit and eat, and] fed [him] with the six flavoured delicacy

When, having rinsed his mouth, [he] sat down to eat betef, then Kand Ji, having asked after [his] welfare, vaid, "You, indeed, are a very worth; person among the Yadubansis, and have always preverved your dignity, tell [me] now, how are you faring with the wicked Kans, and with its the condition of the people there? 'ell the whole secret" Akru Ji said.—

"Since Kans has been [in] Madhupuri," [he] has given pain to everyone

[You] have asked, what [is] the city's prosperity, the condition of the subjects is miserable

As long as Kans is in Mathura, how will the Yadu family escape?

As the hunter is the enemy of animal, rams [and] she

So is Kans [the enemy] of the subjects, everyone suffers distress

Having and this, again [he] spoke, "You, indeed, know the proceedings of Kaus, what more shall we say?"

CHAPTER XL.

Krishna accepts the institution and goes to Mathura with Nand and all the cowbrids— Mrur, on the road, sees krishna in his celestial form.

SRI S't KADEL Ji said —Lord of the Earth! when Nand Ji had done conversing, Krishin [and] Balaram, calling Akrur by a sign, led [him] apart

in security the justing or ison of inflexions in this way implies min na y 2. Mark spart, the city of besety, an me of hathura

Respectfully [they] asked [his] welfare, "Tell [us], paternal uncle, the affairs of Mathura,

Are Vasudev [and] Devakı well? Has the king fallen out

Exceedingly wicked is our maternal uncle Kans, who has

done away with the whole Yadu race

Some violent disease of the Yadu family has taken birth
[and] come, that has plagued all the Yadubansis, and, if you
ask the truth, Yasudev [and] Devaki are getting all this misery

[and] come, that has plagued all the Yadubansis, and, if you ask the truth, Vasudev [and] Devaki are getting all this misery for our sake, had they not concealed us, they would not have got [into] all this trouble" Having spoken thus, Krishna again said,—

"What did they say to you [when you were] going, they whose debtors we shall ever remain?

They must be thinking of us, in [their] difficulty, suffering

deep distress "

Hearing this, Akrur Ji, said, "Lord of Compassion! you know all How shall I relate the myustice of Kans, who has friendship with no one. Vasudev and Ugrasen are constantly meditating on death, but, up to the present time, they have escaped by their destiny, but since Narad, the saint, came [and] stated circum stantially all the particulars of your existence, gives and manacles have been placed on Vasudev, [and he] is kept in great misery And to morrow, at his (Kans's) place, there is [to be] a sacrifice to Mahâdey, and a bow has been set up, everybody will come to see, therefore [he] has sent me to call you, telling [me] this, "You go [and] cause to be brought [here] Nand Rae with offerings for the sacrifice, along with Rāma [and] Krishna', there fore I am come to take you" Having heard this statement from Akrur Ji, Rama [and] Krishna came [and] said to Nand Rãe.—

"Kans has called for [us], listen, Father, Uncle Akrur has told Fus] this affair

Take milk, rams, [and] she goats, it is the sacrifice of the bow, give these [as offerings]

Let all go together along with you, the king has spoken, there should be no tarrying"

When Sri Krishia Chand Ji had thus counselled [and] spoken to Nand Ji, Nand Râe Ji immediately summoned criers, and sent round a proclamation through all the city, saying this, "To morrow, as soon as dawn [breaks], everyone assembling will go to Mathura, the high has summoned [us]" From hearing this statement, as soon as it was dawn, each taking a present, all the Braj dwellers arrived, and Nand Ji also, taking milk, curds butter, rams, goats, [and] buffaloes, causing carts to be yoked, accompanied them, and Krishia [and] Baladev also, taking with them their cow lads [and] friends, movined a charior.

In front were Nand [and] Upanand, after all [were] Haladhar [and] Govinda

S'n S'ukadev Ji said —Lord of the Earth I all at once hearing of S'n Krishna Chand's departure, all the Braj cowherdeses, having become exceedingly agitated [and] distressed, abandoning home runing in confusion, ran , and lamenting, raving, stumbling [and] falling, came where Sri Krishna Chand's chariot was As soon as they came having stationed [themselves] around the chantot [with] joined hands, beseechingly they began to say, "Why are you leaving us, Lord of Braj? Everything is given [into] your possession, the affection of the good never diminishes, it ever remains, like the lines on the hand, but the affection of a fool remains not, like a wall of said. What fault has been committed against you such that you are going [with your] back towards us?" Having thus Addressed Sri Krishna Chand, next the conherdesses, looking towards Akrur, said.

"This Akrur is very cruel, 1 [he] knows nothing of our

Without whom for an instant, everyone [of us] is widowed, that one [he] is taking away with him.

Decestful Krur has become hard hearted, who gave the name Akrur in vain?

O Akrur ' perverse, void of understanding ' why [are you] afflicting the weak [and] helpless?"

Uttering such very bitter expressions, abandoning reflection [and] modesty, serzing the chariot of Har, [they] began to say among themselves, "The women of Mathura are exceedingly wanton, cuming, beautiful, [and] accomplished, Bihari forming frendship with them, becoming subject to their accomplishments and graces will remain there, then why should he think of us? They are very fortunate in ho will remain with the beloved one. What fault has happened in our devotion [and] penance, for which Sri Krishia Chand is deserting us?" Having said thus among themselves, again they began to say to Hari, "Your name is the Lord of Cowherdesses, why are you not taking us along with you?

"Without you how will each moment pass? [when] for an instant concealed, the bosom bursts [with grief]

Having shown affection, why are you causing separation? relentless, pitiless, you bear no affection"

The beautiful ones are thus praying there, fallen into the ocean of misery, [they] are thinking
They remained gazing steadfastly towards Hari, like a

charmed doe [or] the Chakor [gazing at] the moon,
Tears are but ting forth from [their] eyes, [their] locks
having become loosened, are scattered over [their] faces.

1 Alr! knd, ktdr cruel A play on words

Sri S'ukades, the saint, said -O King at that time the con herdesses were in the condition which I have stated, and Jasodi Rant, with motherly affection, embracing [her] son, weeping greatly, with exceeding affection was saving, 'Son' take provision for the number of days [that may elabse till] you return thence, having gone there, make friendship with no one speedily come [back, and] show vourself to your mother Hearing this speech, Sri Krishna descended from the chartot [and] having instructed [and] counselled all, [and] taken leave of [his] mother, prostrating [himself, and] receiving [her] bless ing, [he] again mounted the chariot [and] departed Then from the one direction, Jasoda Ji, with the cowherdesses, exceed ingly agitated, crying greatly, were calling out "Krishna" and from the other direction, Sri Krishna, standing on the chariot was keeping on calling out [and] saying, "Do you go home don't worry about anything, in only four or five days we shall be back again "

Thus calling out and gizing on, when the chariot had dis appeared [in] the distance, and the dust had spread to the heavens, insomuch that even the pennon of the chariot was no longer visible, then, becoming disconsolate, all at once the whole of them, convulsed like fishes without water, swooned [and] fell After a time, regaining consciousness, [they] arose and fixed the hope of the engigement [to return] in mind [and] con soling [herself], in the one direction, Jasoda Ji, taking all the cowherdesses went to Brindaban and in the other direction Sri Krishna Chand, with all [his party], proceeding on, arrived at the bank of the Jumna There the cow lads drank water, and Harr also stopped the chariot in the shade of a fig tree When Akrur thinking to bathe descended from the chariot Rae, ri Krishna Chand said to Nand Rae, "Do you please take all the cow lads [and] proceed onwards, let Uncle Akrur bathe

afterwards, we also [will] come [and] join [you]

Hearing this, taking all [the party] Nand Ji advanced and Akrur Ji, having undressed, washed [his] hands [and] feet, rinsed [his] mouth, [and] having gone to the bank entered the water, taken a dive worshipped [offered] a libation prayed [and] meditated again dived [and] opening [his] eyes looked in whe water, then Sri Krishna appeared there with his chariot

Again, having raised [his] head he beheld [that] the Yadu to I Chief is seated [in] the very same place sent He is astonished reflecting [in his] heart, "Murari [is] on mor

the chariot afar . to A Both [the brothers] are seated [under] the shade of the state. fig tree, [yet] I see those very [two] in the water

butter I don't apprehend the mystery 1 [of their being] out [and] Bra in [the water] , which shall I call [their] true forms?)accomp them th

Maharaj ¹ Akrur Ji continuing to observe one and the same form out [and] in [the water], was simply reflecting, when, in the midst of it, at first, S'ri Krishna Chand Ji, becoming four-armed [and] bearing the shell, discus, club, [and] lotus, appeared in the water with all [lis] worshippers, Suras, Munis, Kinnaras, Gandharvas, and others, and, afterwards, hiving become Seshashi ¹ [he appeared again] Then Akrur, having seen [that], was still more perplexed.

CHAPTER XII

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Altur celebrates the chorr of Knishna

S'RI SURAPER II said - Maharai I Inhile? continuing to stand in the water, knowledge [came] to Aktur, by meditating on the Lord, during a long time, then, joining [his] hands [and] making obeisance, [he] began to say, "O Bhagwan' you alone are Creator [and] Destroyer! for the sake of worshippers, having come into the world, you assume endless shapes, and gods, men, [and] saints are [but] parts of you, having become manifest from you alone they are so contained in you alone, as water [which,] having issued from the ocean is received [back] into the ocean. Your greatness is incomparable who can utter it? you ever remain Virat swarupa 12 [Your] head [15] heaven, the earth [is your] foot, the sea [your] belly, the sky [your] navel, the clouds [your] har, trees [are] the down [of your body] fire [your] mouth, the ten quarters [your] ears, [your] eyes [are] the moon and sun, Indra [is your] arm, [your] intellect [is] Brahma, [your] self consciousness [is] Rudra, thunder [is your] speech, air [18 your] breath, water [18 your] semen, the closing of [your] eyes [15] night [and] day In this form you are ever resplendent! Who can recognize you?" In this way haying offered praises, Akrur, meditating on the feet of the Lord, said, 'Lord of Compassion' keep me in your protection!"

^{1.} Senhard f., 'the sleeper on Sexha' This alludes to the mythological sleep of Vishin on the back of the sinke Sesha before the creation of the Fresent world. While so reposing Brahma arose from out of his form, and proceeded with the work of creation.

2. Furth-reserved: 'consusting of Viraj' The first property of Brahma, or the

primary male power, produced from the female portion of Bral mas own substance was named Viraj, or "the re-plendent From Viraj all animated creation arose, and thus the term virat swarupa intimates that Kruhna is Creat on embodied

CHAPTER XLII

Kushoa and his companions enter Mathura—Description of the city—kushna robs the king 8 wesherman, and then kills him

Set Suradev It said —Mahārāj I when Sri Krishna Chand had exhibited [himself] in a variety of forms in the water, like the delusions of a poggler, [and] had withdrawn [the illusion], Akru Ji, having issued from the water [and] come to the bank, per formed obestance to Han Then the beloved of Nand asked Akrur, thus, "Uncle' in the cold season, why stay so long a time in the water? We were anxious about you, [asking] Why has uncle forgotten to think of going on the journey? Having gone [into the water], did you see anything strange?! Explain this [matter], that the doubt of our minds may depart "

Having heard [this], Alfar, closing [his] hands, said, "You have all. Lord of Brail"

[You] revealed [yourself] admirably in the water, no action of Krishna [need occasion] surprise,

I have become confident of you, quickly, O Lord; set foot [towards] Mathura

Please delay not here, speedily go [and] accomplish the work." On hearing this statement, Hari hastily scated [himself] on the channot, [and] taking Altur util [him], departed, [and] stopped [ar the halting place] And Nand, all the cowherds, and the rest, who had gone on ahead, had pitched [their] tents cutside Mathwar,—and watching for kirishina [and] Baladew, util exceeding anxiety, began to say among themselves, "Why so much delay [in] bathing? and why has Hari not yet come?"—where, hereupon, coming along, the Source of Joy, Sri Krishina Chand, also went [and] met [them] Then, [wtth] hands joined [and] head bent down besechingly, Altur Ji said, "King of Braji now come [and] make my house holy and revealing [yourself] to your worshippers, give [them] happiness" On hearing this request, Hari said to Aktur.

"First discharge [your] duty towards Kans, then point out your dwelling,

Present the submission of all who had [previously] gone away "? Having heard [this], Akrur went [with] downcast head

1 Fastwick emits this phrase from his translation. Hollings does not a The express on \(\mu \) 1² has been evaded by both Hollings and Pastwick. It means "they sho having good. I but its grammer cell emission with the rest of the line is not evident. Arishin directs Akirir to expression the humble respects of all those who had previously left Vasturit, but who were now returned to strend the great sacrafice. The expression does not occur in the Sukha Signa nor in the Blagavia I clara!

Proceeding onwards, for a certain time, [he] descended from [liss] chariot [and] arrived where Kans was seated [m] an assembled council. On seeing him, [the Ling] arose from the throne, came down, [and] with exceeding friendliness met [him], and very courteously taking [his] hand, [and] conducting [him], caused [him] to sit near him on the throne, [and] asking his welfare, said, "Tell me news of where you went"

Having heard [this], Akrur, instructing, said, "The greatness of Brai is unutterable

How shall I express the greatness of Nand? I placed your direction on [mv] head. 1

Rama and Krishna are both come, all the Braj dwellers have

[Their] tents are pitched on the river bank, carts [and] a great crowd have alighted!"

Hearing this, Kans joyfully said, "Akrur Ji' to day you have done a great thing for me, in that [you] have brought Rama

[and] Krishna, now go home and repose "

Having related the story so far, Sri Sukadev Ji said to King Parkshit —Mahāraj' having received the command of Kaus, Akrur Ji went to his house. He hegan to refliet, and Joutside the city, J where Nand Jand J Upanand were seated, Haladhar and Gobind [went and] asked them, thus, "Should we receive your permission, we will inspect the city." Having heard this, at first Nand Rae Ji brought out some sweetmeats to eat, [which] both the brothers ate together, afterwards [he] said, "Well, go, see,"

[and] return, but stay not long"

As soon as this direction had issued from the mouth of Nand, the chieftain, gladly both the brothers, accompaned by their cow boys [and] friends, proceeded to see the city. Advancing forwards, [they] saw then [that] there are, outside the city, all around, woods, groves, flowers, [and] fruits, on them birds are seated harbling a great variety of pleasing notes, and very great lakes filled with pure water, in them blossoming lotuses, on which swarms on swarms of bees are humming, and on the banks swars, cranes, and other [nater-]burds are disporting [them selves], a cool, performed, gentle breeze is blowing, and at the enclosures of the very large gardens beetel grounds were planted, in the very midst, beds of various hinds of flowers extending for miles are blooming, in vanous places, at the stone wells [and] water pits, wheels [and] buckets were in motion, [and] gardeners, singing any is neet songs, were irrigating

Having gazed upon this beauty of the woods [and] groves, being delighted, the Lord, with all [his companions], entered the town

¹ See note 2, p 97, but for chard, read charhif

of Mathura What is that city like? around which [are] copper forts, and a strongly built wide ditch with water, four crystal gates, whose panels were of eight metals, inlaid with gold, and in the city, palaces of various colours—red, vellow, green, [and] white-of five storeys [and] seven storeys, so high that they were holding converse with the clouds, the bulliance of whose spires [and] punnacles shone like lightning, banners [and] streamers were fluttering, from lattices, windows, [and] apertures came the sweet savour of meense, at each door were placed pillars of plantain tree and golden vessels filled with [growing] sprouts. garlands [and] wreaths were formed, in every house instruments were playing, and, on one side, a variety of jewelled golden palaces, belonging to the King, were glittering, the beauty of which cannot be described Such [was] the beautiful, delightful city of Mathura, which Sri Arishna fand? Biladev, taking the cow lads with Tthem I, went to see

There was great bustle, [in] the city of Mathura, [on] the coming [of] Nand s son

[On] hearing [it], all the people of the city ran, forgetting house Fand I work.

And the beautiful women of Mathura, hearing [the news with their lears [were] really much agitated,

They called out this speech to each other. ' Balabhadra [and] Maran are coming.

Akrur is bringing them come, Friend, now our eyes will see Some left [their] food [and] bathing, some rose [and] left dressing [their] hair They forgot the amorous dalliance of [their] husbands,

ornaments [and] clothes were put on any hon Just as they were [they] rose [and] ran , [they] came to

look [upon] Krishna.

Laying aside shame, modesty, [and] fear, some [at] the windows, some at the balconies some stood [at] the doors, some ran wandering about the lanes ,

Wherever the women stood, stretching out [their] arms, [they] pointed to the Lord

"In blue dress [was] the fair Balaram, [with] yellow silk Ghanasvâm I was covered.

These are the two nephews of Kans, from them no Asura escapes:

Of whose accomplished manhood? we are hearing, their form let us see with full eves .

In a former birth someone did [some] meritorious act therefore Providence has given this manifestation [as 1] reward "

¹ Ghanaij im, "dark blue cloud, a name of kri has referring to lis dark colour * purushirth means ' man's object ' and comprises all the lofty purposes for which man exis s The implication in the text is that Krishna was the emi odi ment of all that man should be and desire

Having related the tale thus far, S ri S ukadey, the saint, said -Maharai I in this way, all the citizens, whether women or men. were keeping on conversing in a variety of ways. Fand I looking on [the brothers], were in ecstast, and in whatever market, road, [or] source, Krishna Tandl Balaram, with all Ttheir entou rarel were happening to be, there, each standing at his own house sprinkling respectively perfume [and] sandal scent toy fully they (the people) were raining down flowers, and these regarding steadfastly the splendour of the city, kept on saving thus to the cow lads. "Brothers! let no one mistake [the way] and if any one should mistake, let him go to the last encampment." Mean while, having gone some distance, what do they see?-the washermen of hans, laden [with] bundles of washed clothes, bearing large packages, intoricated, besmeared with colour. singing the praises of Kaus, were coming along from outside the city Seeing them, Sri Krishna Chand said to Baladev II. "Brother! snatch from them all the clothes, dress yourself, and cause the cow lads to be dressed [in them], what remains allow to be plundered " Having instructed the brother thus, Hari, having gone near the washermen with all This companions l. said.

"Give us clean clothes, after we have met the King [and] returned, take [them] back.

The dresses [of honour] we shall get from the King, some

from among them we shall give to you"

On hearing this statement, the chief washerman among them

laughingly began to say,—
"Having folded, we shall deposit [them], do you come up

to the king's door,
Then, having approached the gate, take [them], give [us]

what you please
[You] are roaning from wood to wood grazing cows, cow

herds [by] caste, wearers of blankets,
Having assumed the guise of jugglers [you] are come, the

wearing of royal garments suits [your] inclination,

Jouring together [and] proceeding to the King [in] the hope
of obtaining dresses [of honour],

What good hope of life [you have], that same [you] are

again now about to love"

Having heard this remark of the washerman, Hari again smiling said, "We, for our part, are asking in a straightforward

manuer, why do you understand us in a reversed sense? No harm will hoppen to you through giving us the clothes, on the other hand there will be acquisition of fame. Hearing this statement, the washermin angrily said, "Just look at the face [of

³ As midain 1, though separated shoul? be construed together, the compound verb means "to pass" " pass 1,2 " happen to be," or " to turn up"

the fellow who wantal to wear the King's cloth, go from before me, otherwise I [will] slay [you] at once no nearing this speech, angely Sri Krishna Chand struck [him] obliquely [a blow with] one hand, that his head flew off like an ear of Indian corn. Then all the companions and servants who were with him, one and all, abandoning the bundles [and] packages, fled for their lives, and going to Kans cried out. On the other side, Sri Krishna Ji took all the clothes, and having dressed himself [and] caused [his] brother to be dressed, [and] shared [some] among the cow lads, the rest he gave to plunder. Then the cow lads, each being exceedingly pleased, began to put on the clothes in random fashion.

Having tightened the waist, they put the coat [on their] feet, and thrust the drawers on their arms,

They knew not the secret of dressing, Krishna was laughing

As they were advancing onwards from there, a tailor having come, prostrated [himself], stood up, joined [his] hands [and] said, "Mahāry 1", so to speak, am called Kans's servent, but m [my] heart I am ever celebrating your virtues alone Kindly bd [me] then I will fit the clothes, by which [means] I shall be

called your servant "

As soon as this speech issued from his mouth, the Searcher of Hearts, Sri Krishna Chand, knowing him to be his servant, called him near [and] sad, "Thou art come at a good time, good, fit [the clothes]" Then he quickly unseaming, opening, cutting, trimming, sewing, accurately adjusting, [and] arranging, dressed all [of them] together with Râma [and] Krishna, in the clothes Then the beloved of Nand, giving him emancipation, [and] taking [him] with him, proceeded on Nards.

There came the gardener Sudamâ, [and] respectfully took [the parts] to [his] house,

He dressed them all in garlands, [in] the gardefier's house were rejoicings

CHAPTER XLIII

buily), offere were to be that and an promoted a reward—bushne breaks the bow of Mahider, and slaughters the guard

SRI SUMADEL JI said —Lord of the Farth! perceiving the attachment of the gardener, [and] being gratified [thereby], Sri Krishna Chand, having conferred beatitude upon him, moving forward thence, [he] sees before [him] in a lane a hump-

backed woman, with cups filled with saffron and sandal, placed in the middle of a tray, [which she] held in [her] hand, awaiting [him]. Hari asked her, "Who art thou? and where art thou taking this?" She said, "Compassionate to the Lowly! I am the servant of Kans, my name is Kubia, I constantly ruh land? apply sandal to fthe body of 1 Kans, but with [my] heart 1 am celebrating your virtues, by the nower of this [mental service] to day, having obtained a sight of you, [1] have made [my] birth advantageous, and have received profit from [mv] eves Now the desire of [this] servant is this, that I may receive the Lord's command, then [with] my own hands I may apply sandal [to vour bodyl'

Perceiving her deep devotion, Hari said, "If there is [any] satisfaction to thee in this, then apply [it]" Upon hearing this declaration, when Kubia, with great affection fandl earnestness had rubbed sandal on Rama [and] Krishna, then S'ri Krishna Chand, perceiving the affection of her heart, kindly placing foot on foot, [and] applying two fingers under [her] chin, drew [her] up. [and] made her straight. On the application of the hand of Harr she became very beautiful, and with exceeding meekness began to say to the Lord, "Lord of Compassion | as you have kindly made this servant's body straight, compassionately now come [and] make [her] home holy, and, taking rest, give happi ness to [this] servant" Having heard this, Hari, taking her hand, smiling, began to say,-

"Thou hast removed our fatigue, having met [us, thou] hast applied cool sandal.

Thy beauty, disposition, fand qualities, O fair one ! fare? excellent, my affection for thee will be endless.

Having slain Kons I will come [and] meet you" Saving thus. Murâri moved onwards

And Kubia, having returned home, [and] having filled a chaul 1 with saffron [and] sandal, [and] fixing in [her] mind the hope of meeting Hari, began to indulge in rejoicings

The women of Mathura come there, [and] having seen [her] are astonished fand? say,

"Great indeed is thy fortune, O Kubia! to whom the Creator

has shown affection

What difficult penance have [you] performed, such [that] the Lord of Cowherdesses has met [and] embraced you? We, well [formed], have not seen Harr, thee [he] has met, [and] been exceedingly loving to "

All the nomen are talking thus there, Murari is roaming about, looking [at] Mathura

^{1 \} change is a square place which, at marriages and other festive occasions. is filled with sweetmeats, etc., which are consecrated and distributed among ATIONS.

In the midst of looking about [in] the city, the Lord, with all This companions l. arrived at the gate of the bow On percuring them hilanously coming, with their [bodies] stained with colour, the gate keepers angrily said, "Whither are you coming along in this direction, boors! Stand off, this is the royal portal" Pretending not to hear what the door keepers said. Hari, with the others, went straight on, and proceeded to the place where the bow of Mahades, [which was] as long as three palm trees, massive, [and] heavy, had been placed On reaching [it, he] quickly took [it] up, [and] having drawn [it] with the greatest

ease, broke [it] as an elephant breaks a sugar cane

Hereupon all the guards placed there by Kans, who were watching the bow, attacked [Hari] The Lord slew [and] over . threw them also Then the citizens, having seen this act, by reflection having become assured [in their minds], began to say among themselves, "Behold! the King, seated in his house, has invited his own death, he will not escape alive from the hands of these two" And Kans, having heard the tremendous sound of the breaking bow, being terrified, began to ask his people, "What was this the great sound of?" Hereupon several of the King's people, who, standing afar, were seeing [what had occurred], uncovering [their] heads, went [to the king, and] exclaimed, "We swear by the King!s Rama [and] Arishna, having come, have excited a great bustle in the city, having broken the bow of S'iva, [they] have slain all the guards

On hearing this statement, Kans, calling many soldiers, said, "Do you go with these, and by fraud [or] force slay Krishna [and] Balades immediately, [and] return " As soon as this direction issued from the mouth of Kans, each taking his arms [and] weapons went where both the brothers were standing soon as these challenged them, they came and slew all these also When Hari saw that, "No servant of Kans now remains here," he said to Balaram, Brother! it is very long since we came, we should go to the tents, because Father Nand, keeping on watching for us, must be anxious [on our account]" Having spoken thus, taking all the cow lads with [him], the Lord, pro ceeding with Balaram, came where the tents had been pitched. On coming [there] he said to Nand, the chieftain, "Father ! we, having gone into the city, have witnessed good sport, [and] re-turned", and he showed his clothes to the cowherds

Then, having looked, Nand, counselling, said, "Kânh! your habit is not departing [from you],
This is not our village [in] the Brai forest, it is the place of

Kans Râ,e, Here do not violence, bear in mind my instruction, O son!"

ghar barthe ' seated at home," means that the danger was needless king in the discharge of his duties may expect to meet death, but here kails, 'in a perfectly uncalled for way invited his own destruction 'Lit', 'the oath of the king!'

When Nand Råe Ji had ended this counsel, the beloved of Nand very affectionately said, "Father! [we] are hungry, please give what our mother has sent [for us] to eat?" On hearing this, he brought out [and] gave the comestible matter which had come with [them] Krishna [and] Baladev, having accepted [it], in conjunction with the cow lads, ate [it] up. Having related the story so far, Sn Sukadev, the saint, said.—Mahāraj on the one hand, these, having come, [and] with great gratification having supped, slept, and, on the other, hearing again and again of the doings of Sn Krishna, in the mind of Kans exceeding anxiety arose, then he had no peace either sitting or standing. He was fretting [in his] heart of hearts, [but] his pain [he] was not telling to anyone.

As the weevil eats into wood, [and] no one knows the pain

[the wood suffers],
So anxiety being in the mind, intelligence, strength [and]

in the interim, I al o [will] come

the body, diminish

At last [he] became greatly agitated, then having gone into the palace, he went to sleep on the bed, but through fear sleep

did not come to him

Three watches [of] the night passed [he] remaining
awake. [he] closed [his] evelids there was sleep for a

moment
Then he saw a dream in [his] mind,—the phantom of [his]

body is going about without a head, Sometimes naked [he] bathes in sand, having taken poison,

mounted [on] an ass, he hurries along, Accompanied by demons he dwells [in] a cemetery, [on his]

breast a garland of blood red flowers [He] saw flaming trees all around, [and] young children seated on them

Maharal! when Kans aw such a dream, then he, becoming exceedingly, sagitated woke up, and reflecting seriously, having got up, the] came out Having summoned his advisers [he] said, "You go at once, [and] have the arena swept, sprinkled [and] prepared, and having summoned all the Braj dwellers, along with Nand [and] Uppanad, and Vasudev and the rest of the Yadubansis, into the arena, have [them] seated and all the various countries' kings who are come florer, mixel them also.

Having received the command of bans, the ministers came who the verse Having, bad it wrope, foundly sproubled, froadly having spread there sitten servens, [and] hiving had affixed [there,] haps hanners, wreaths [and] garlands, [and] hiving caused various kinds of instruments to be played [they] sent to summon exceptor. They came, and early scrally going seated

¹ Lallà Lål, and previous erknotts, have the repetition sun sun here

Thimself I on his own platform Hereupon Raja Kans also, filled with excessive pride, came [and] seated [himself] on his dais Then the gods, seated in their cars, began to look on from the sky

CHAPTER XLIV

Krishna slays the elephant Kubalija

SRI SUKADEV Is said -Maharas at dawn, when Nand, Upanand, and all the remaining verw great cowherds, went into the assembly of the arena, then Sri Krishna Chand It said to Baladev Ji, "Brother! all the cowherds have gone before, now make no delay, quickly proceed, with the cow lads [and] friends, to see the

On hearing this speech, Balaram Ji arose [and] stood up, and said to all the ownerd companions, "Brothers I come on, let us see the preparation of the arena" On hearing this direction, immediately all accompanied [him], at last Sr. Krishna [and] Balaram, disguised [as] jugglers, tiking with [them] con lads [and] companions, moving on, having come to the gate of the arena, stopped where the furious elephant Kubalı, a, strong as ten thousand elephants, was standing swaying [backwards and forwards]

Having seen the furious elephant [at] the door, Balaram called out to the elephant keeper, "Listen, Mahaut | to our advice . do you take the elephant

[to] a distance from the door Allow us to go near the king, otherwise the destruction of the elephant will occur

I tell [you, it is] no fault of ours, do not think ! Hari a child

This is the Lord of the Three Worlds, having destroyed the wicked, he is come to remove the burden of the earth " Having heard this, the driver angrily said, "I know, having grazed cows, he is become Lord of the Three Worlds, therefore, having come here, like a great hero, he is standing hesitating Do not fancy [this] bow breaking, my elephant has the strength of ten thousand elephants, until you fight with this you shall not go inside You, indeed, have slain many strong ones, but to day, should you escape from the power of this one, I shall think you are very mighty

וות must be שונת as in prev ous editions.

Then, becoming angry, Haladhar said, le Listen, O low caste fool!

I will dash [you] down with [your] elephant, say [your]

Delay is not good, as the elephant will die 1 immediately. I tell thee loudly, at once open what I say "

On hearing these words, angrily the driver urged on the elephant. As he charged upon Baladev Ji, the latter, swinging round [his] hand, struck such a blow that he, shrinking up [his] trunk [and] screaming, retreated back. Seeing this exploit, the greatest warriors of Kans, who were standing looking on, de sparing of their lives, [in their] immost hearts began to say, "Who will be able to conquer these very powerful ones?" And the driver also, perceiving the elephant in retreat, feeling much fear, began to reflect in [his] mind, thus, "If these boys should not be killed, then Kans will not leave me living." Having reflected thus, he again, goading on, inflamed the elephant, and urged [him] upon the two brothers. On coming up, having seized Hari with [his] trunk, [and] thrown [him] down, as he angrily squeezed [him] with [his] tusks, the Lord, making his body minute, escapate between the tusks.

Immediately all arose with fear,—gods, saints, citizens [and] women

Having passed between the two tusks, [he] escapes, the Lord, the Treasury of Strength, gives the challenge

He rises together with the elephant, then [in] sport [he] drives [him] along

Immediately [the people] had a master,2 having seen all the exploits of S, am

Hearing the driving [noise, his] great anger was increased, twitching [his] trunk, again the elephant rushed [for ward].

Muraris remained ensconced under [his] belly, thinking [him] gone, the elephant kept looking for [him], Amearing behind Hari again shouted out. Baladey went

round in front,
They both began to make the elephant gambol, everybody

They both began to make the elephant gambol, everybody was frightened [at] seeing [this]

Maharai I sometimes Balaram seizing the trunk, was pulling

him sometimes Syam [bi] seizing the tail, and when he was coming to eath them, they dipped away. For some time this kept on sporting with it thus as they used to sport with talkes, in [their] infancy. At last Harr, seizing the tail [and] swinging [in] round, dashed it down, and killed it with blows. [He] drew the mark! = mark!

² and/s means "with a lord," or possessed of a lord or ruler the implicat in being that, premously, the people were without a competent ruler

out the tusks, then, from its mouth, blood, like a river, flowed forth. On the death of the elephant, the dirver cume defiantly, the Lord quickly, slew him also, fand! thewe Jimij under the feet of the elephant, and laughing away, both the brothers, disguised as jugglers, each with a tusk of the elephant in [ins] hand, went [ind] stood within the arena. Then each of those who saw the beloved of Nand perceived him according to his own individual nature, the wrestlers esteemed [him] a wrestler, the kings thought [him] a king the gods understood [him is] there Lord the con lads [as] a friend, Nand [and] Upanand supposed [him] a boy, and the joung women of the cty [thought him] the treasury of beauty, and kans and the rest of the Rakshasst looked [upon him] as Death Maharaj on looking at them, Kans, being greatly afraid, cried out, 'O wrestlers, seize [and] kill them, or drive [them] from before me"

As these words issued from the mouth of Kais all the wrestlers, taking with [them] teachers, sons, [and] pipils, dagused in various ways, striking their arms [defanit], for the purpose of joining [in battle], came round Sri Krishia [and] Balaram, on all sides. As they came on, these [brothers] also, gathering stringth, stood [to receive them] Then from among their Chânur, looking towards them, impertinently said, "Listen! to day our king is somewhat dejected, therefore, to divert [his] spirits, [he] wishes to see your fightling, for you, having rusticated in a forest, have acquired all knowledge, but do not be anxious in [your] mind about anything, wrestle with us [and]

give pleasure to your king "

give piesure to your king.

Sri Arishta sout "The King's Majesty, with great kindness. has invited us to day, what shall we do to effect his purpose? You are exceedingly strong [and] accomplished, we [art] ignorant boys, how shall we join hands [in wreating] with join! It is said [that] marriage, enumly, and friendship should be made with equals. But we have no power over the king's Mijesty, therefore we ignee to what you say. Spare, us, do not exert strength [and] fling us down. It is fitting to both of us [that] that should the done in which duty resides, and unitedly [ux] should rever they are to what you want to the fitting to both of us [that] that should be done in which duty resides, and unitedly [ux]

Hearing [this], Chinur, being fearful, says, "Your conduct is incomme hensible."

You two [are] not mortal children , [300] are some dissembling strong ones

Playing [with] the bow [you] broke [it] in two pieces, Kubahya was instantly killed [and] crossed [the occur of existence],

[Who] fights with you experiences no loss, I everyone knows these things

Mean og that, if he of he obtains salvation by Ami'ss, as the elephant men and in the percel glass

CHAPTER YIV

Krishna and Balaram engage in a wrestling match and kill their antagonists— Krishna then slays Kans

SRI S'UKADEV, the saint, said —Lord of the Earth with suchlike statements as these, Chânur, striking [his] arms, confronted Sri Krishna, and Mushtak came [and] joined battle with Balaram Ji Mutual wrestling began between them

[They] joined head to head, arm to arm, eye to eye, Gripping each other's feet, leaping, clinging [together], snatching at, [and] shaking [each other]

Then all the people, looking on at both parties, began to say among themselves, "Brothers' there is great injustice in this meeting, behold! what are these children, treasures of beauty, [compared with] these powerful wrestlers, like thunder boits! If [we] prohibit [the contest], Kans will be angry, if [we] do not prohibit [st], our virtue is gone, therefore it is now not proper to remain here, because we have no power [in the matter]?

Maharaj on the one hand all the people were speaking thus, on the other, Sri Krishna [and] Balaram were wrestling with the wrestlers. At last these two brothers threw down [and] killed those two wrestlers. On their death, all the [other] wrestlers rushed upon [them], the Lord, in an instant, killed [and] over-threw them also. Then the worshippers of Hari, heing de lighted, severally played musical instruments [and] began to rij, "Victory!" and the gods, seated in their cars, [began] respectively to celebrate Krishna's praises from the sky, and] to rain down flowers, and Kans, getting extremely pained, being agitated, [and] angry, began to say to his folk; 'Fellows,' why are you playing instruments? Is the victory of Krishna agricable to voi?"

Thus having spoken, the next) said, "These two boys are written as exize [and] bind them [and] take them out of the assembly, and seize the treicherous Vasudes, [and] Ugrasen along with Devals, [and] bring (them along) Tirst slay them afterwards kill these two also. As soon as this direction had resued from the mouth of Kans, Nurari, the friend of worshippers, an an instant slaying all the Asiars, [and] leaping up, mounted [the place] where, on an exceedingly lofty dais, wearing a coat of must, belowickly with the worship and the same as a stated. He, on perceiving this one near, like Death, in terror stood up and began to trendle violent.

If wished from [hs] heart to fly, but through shame he could not fly. Raising up sheld [and] sword, he began to aim blows. Then the beloved of Nand, watching his opportunity, was excaping from his blows, and gods, men, saints, [and]. Gan

dharvas, respectively seeing this great fight, being alarmed, were crying out, "O Lord! O Lord! speedily slav this wicked one" For some time the fight lasted on the dais, at length the Lord, knowing them all to be pained, seizing his hair, flung him down from the dats, and himself also leaped from above, so that his (hans's) life passed out from the body

Then all the people of the assembly cried out. "Sri Krishna Chand has slain the fellow hans" Having heard this cry. gods. men. [and] saints were all exceedingly delighted

The gods, delighted, again and again uttered praises [and]

rained heaps of flowers.

Being pleased, [they] caused drums to beat, [and] said, "Victory victory Nand! Nand!"

The men [and] women of the town of Mathura [had] all their hearts expanded [with 100].

Having seen the moon face of Hari, just as the beautiful lotus [in] the wood is expanded [by seeme the moon]

Having related the tale so far, Sri Sukadev II said to King Parikshit -Incarnation of Virtue on the death of Kans, his eight exceedingly strong brothers advanced to fight killed [and] overthrew them also When Hari saw that no Rakshas remained there, he dragged along the corpse of Kans [und] brought [it] to the bank of the Jumna and both the brothers sat down fandl took rest From that day, the name of that place has been Visranta Ghat

Subsequently, having heard of the death of hans, the wives of Kans, together with the wives of his younger brothers, being greatly agitated, grieving bitterly, came where, on the bank of the Jumna, the two heroes, with the corpse, were seated, and each severally looking on the face of her husband, [and] calling to mind the happiness [he had conferred on them, and] celebrating [his] virtues, in agitation falling about, were on the point of death 1 Hereupon the Treasury of Compassion, Kanh, kindly going near them said.-

"Mother! listen, grieve not, give water? to uncle dear No one lives for ever he [18] false who calls [anything] his

No one [18] mother, father, son, [or] relation, there is

nothing but a succession of birth [and] death, As long as a relation 3 remains with one, so long, by asso ciating [with him] should one derive happiness "

Lit "been to de

the organ to be an expension of a libation of water mixel with sevinium seeds to propintiate the manes. It is an essential part of the funeral obseques and it also called tilinials dend from til sesamum seed and anjalt, the two hands hell together like a cup to hold water

sanmand is a corruption of sambandh "a connection" or "relation" This

word is not found in dictionaries nor in Eastwick's Vocabulary

Maharaj when Sri Krishna Chand had counselled the queens thus, they rose up thence comforted, came to the bank of the Jumna, [and] poured out the libation to [their] husband. And the Lord himself, with [his] own hand, applying the light [to the pixel] of Kans, performed his funeral rites 1

CHAPTER XLVI

Arishna relesses Vasu lev and Devaks from prison, places Ugrasen on the throne, and dismisses the cowherds to Brindabas—Arishna and Balaram are invested with the Brahmanical thread and pursue Veile stude —He slays the Avira Saukhour and take this shell as his own wearon.

Sat Surades, the saint, said — O King! the queens, together with the brothers' wries, having bathed, washed, [and] lamented, went thence to the royal palace. And Sri Krishna [and] Briariam, having come to Vasudev [and] Detaki, [and] having struck the manacles [and] gives from their hands [and] feet, prostraing [themselves], stood before [them, with] joined hands. Then, perceiving the form of the Lord, knowledge came to Vasudev [and] Devaki. Then they, satisfied in their own minds, here that these are both Creators, having taken incarnate form [and] slain the Asuras, they are come into the world to remove the burden of the earth.

When Vasudes [apd] Detaki knew this in their minds, then Han, the Searcher of Hearts, diffused his illusive power, [and] that rumoved the impression from their minds. Then again thes esteemed him as a son, in the meantime S'ri Krishna Chand, with exceeding humbits, saud,—

"You, for a long time, have suffered heavy affliction, [and] are bearing us much in remembrance

are bearing us much in remembrance

In this [there is] no fault of ours, because since you placed is in Golul, [in] the house of Nand, we have been subject to others, we have hed no power. But this was ever coming into [our] minds, '[We] have never given any happiness to her in whose womb, after remaining ten months, [we] took both; nor lace used seems the house of strangers. They have used the ton op jurpose [in] the house of strangers. They have underly great affliction for us, from us nothing originated [for]

"Me should come after Asm All as Pand t Legadhyan Mesa pents the passage.

¹ It is the duty of the nearest relative, or successor, to apply the torch to the fameral pyre of a deal p room.
² ne should come after ham kin as Panda Logadhyan Mora prints the

their service. In the world they alone are capable who serve their parents. We remained their debtors, [and] were unable to

serve [them] "

Lord of the Earth! when Sri Krishna Ji had thus stated the grief of his heart, then, with the greatest joy, those two [parents] affectionately embraced these two [sons], and feeling happy lost all [their] recent affliction. Having thus given happiness to [their] parents, both the brothers proceeding on from thence, came to Ugrasen, and joining [their] hands, said.—

"Grandfather dear! please now to reign, to day is a lucky

day,—the stars are propitious "

As soon as this issued from the mouth of Hari, Raja Ugrasen got up, drew near, [and] falling at the feet of Sri Krishia Chand, began to say, "Lord of Compassion! hear my humble petition As you, having slain the very wicked Kais with all the Asuras, have given happiness to worshippers, be pleased to sit on the throne, rule now over Midhippuri, [and] cherish the subjects! The Lord said, "Maharaj! the Yashubansis have no regal rights, everyone knows this When King Jajati was become old he summored his son Yadu and said, "Give me your youth, and accept [in exchange] my old 'ge' Hearing this he reflected within himself thus, "If I shall give youth to father, the] having become this youth will indulge. [seculty], in this sin will accrue to me, therefore, the not doing of this is better! Having reflected thus he said 'Father' this cannot be [done] by me' On hearing this, King Jajati angrily cursed Yadu thus, 'Go, in thy family a king shall never be'

In the midst of this, his younger son named Puru, coming before [him] with hands joined, said 'Father' give me your aged condition, and do you accept my youthfulf ess, this body is of no use [to me] if it is useful to you what can be better?' When Puru had thus spoken, King Jajati being pleased, gave his old state, [and] accepting the youthful condition of that [son], stid, 'The succession to the throne shall remain in thy family' Therefore, grandfather dear' we are Yadubansis, it is

not proper for us to reign

"Do you sit [on the throne, and] reign, set aside all doubt.

We will execute every order which you may give us, He who will not execute your commands, him we will severely punish,

Have no other care [or] anxiety, [but] with justice give happiness to the subjects

Those of the Yadu race who [from] fear of Kans, having left the city have gone abroad,

¹ Jay tr. properly Yaylit was a famous monarch of the Lunar race. The part culars of his 1 fe are related in the Sambhava parvan of the Adi parvan of the Mahabharat.

Now search for, [and] recall them, give [them] happiness. fand cause them to dwell in Mathura Worship Brahmans, cows, [and] gods, give [your] mind to

the preservation of these"

Having related the tale so far, Sri Stukades, the saint, said -Incarnation of Justice! the king of kings, benefactor of wor shippers, Sri Krishna Chand, knowing Ugrasen to be his worshipper, having instructed [him] thus, [and] seated [him] on the throne, gave [him] the mark of royalty [on the forehead] and having displayed the umbrella [of authority], both the brothers [with] their own hands, acted as fanners

Then all the inhabitants of the town, heing immersed in exceeding delight, began to utter thanks, and the gods [began] to rain down flowers Maharai l having thus placed Ugrasen on the throne, both the brothers took many dresses and ornaments with them Proceeding thence, they came to Nand Ra e Ji, and standing in his presence [with] joined hands, most submissively said, "How can we make [enough of] your greatness? if there were a thousand tongues we should not be able to express your goodness You, loving us greatly, cherished us as your own sons, [and] showed [us] tender kindness, and [our] mother Jasodi, also, loves [us] greatly, [and] fixes her affection upon us alone, dreming us always her own sons, never even mentally esteeming us as strangers"

Having spoken thus again Sri Krishna Chand said. "O Father! having heard this declaration do not you think ill of it. We utter the thought of our hearts, [when we say] that you alone shall we call parents But now, for some time, we shall stay in Mathura, Fand? having seen our caste folk, we shall hear the condition of the Yadu family, and, having rejoined our parents, we shall give [them] happiness, for they have endured much misery for our sakes Had they not conveyed us to your [place] there, they would not have received [this] affliction" Saying this much '[and] placing the dresses [and] ornaments before Nand, the chieftun, the Lord, having become free [from the trammels of affection, said,-

"Fxpress [our] respects to mother, [and] do you continue to love us

As soon as this statement issued from the mouth of Sri Kri hna, Nand Ra e being greatly dejected, began to sigh deeply , and the cow lads reflecting [began] to say in their inmost hearts, "They are saying a strange thing, from this it appears to us that they treacherously wish to leave [us], otherwise [they] would not have uttered such a harsh speech." Maharay! at length, from among them a companion named Sudama said, "Brother hanhana ! what work hast thou now in Mathura that harshly abandening [thy] father, [thou] remainest here? [It] was well done [that you killed hans , all the nork is accomplished , now

please accompany Nand, and having gone into Brindaban, rule [there], having seen the royalty of this place, do not covet [it] in your heart, you will not get such happiness [here] as there

"Lasten! having seen royalty, lools forget [themselves], having seen elephants [and] horses [they] are puffed out [with pinde] Do not leave Brindahan to reside anywhere else There it is always spring time. The beauty of the dense woods, and of the Jumia, is never forgotten by the mind. Brother! if you give up that happiness, [and] do not attend to what we say, [and] having abandoned the illusion of parential affection, should stay here, what greatness will be yours in [doing] this? You will be subject to him to whom you have given the government. How will you endure this discredit? This is better than that, that you should not give pain to Nand Råe, [but] accompany him [back].

Reflect on the woods, streams, [and] sports of Braj, do not let the remembrance of the cons pass from [your] mind, We will not abandon [you], O Lord of Braj, all will go along with you."

Hanng related the story thus far, Sri S'ukadev, the saint, said to King Parikshit —Maharaj I [when they had] said several such things, about ten or twenty remained with Sri Krishna [and] Balarain Ji, and they advised Naid Rae vaying, "Do you, taking all [with you] go on before without hesistation afterwards se, also, bringing these with [us, will] come along "On hearing these words, (then] became—

Disturbed [in mind] all the herdsmen, like [people] stung

Irresolutely looking [at] the face [oi] Hari fixed, as a painted picture

Then Baladev Ji, seeing Nand Rae greatly pained, began to counsel [him] thus, "Father! why are you feeling such grief? In a few days, having finished [our] work here, we also [wii-] come We dismiss you in advance for this [reason], that our mother, being alone, must be disquieted, by your being gone [hence] she will be somewhat conforted" 'Nand Ji said, "Son! do you come with us at once, then, having met [your mother] return [here!] "

Having spoken thus, becoming much agitated Nand remains embracing the feet [of Krishna],

[His] radiance was wasted away, [his] understanding dimmed, [he] could not retain the water of [his] eyes

Maharaj! when Sn Krishna Chand Ji, free, from illusive power, saw that Nand, the chieftain, together with the cowherd lads were greatly agriated, he reflected within himself thus, "[If] these shall be separated from me, then [thoy] will not remain living"

At once he released his illusive force by which all the world is kept in delusion On [its] coming, it made Nand Ii. with all The others], unwise Then the Lord said, "Father, why do you regret so much? first consider this, that between Mathura and Brindaban the mere interval is what? We are not coince to any distance from you that you [should] experience so much affliction The people of Brindaban must be troubled, therefore we send you on in advance"

When the Lord had thus explained [the matter] to Nand, the chieftain, the latter feeling comforted [with] joined hands said. "O Lord! if it appears thus to jour mind, what power have I [to gainsay it]? I am going, [I] cannot set aside your direc As soon as this declaration issued from the mouth of Nand Ji, Hari distrissed Nand Rae, with all the cowherds [and] cow lads, to Brindaban, and the two brothers themselves, with some of the companions, remained in Mathura Then the cow herds, along with Nand-

Went along all the way thinking deeply, like a gambler

[who] has lost everything Some [with] consciousness, some without consciousness.

[with] staggering feet, falling in the way

Going [to] Brindaban, [but] looking [to] Madhuban, 2 with agitated frames, the pain of separation increased

In this way, somehow or other, they arrived at Brindaban On hearing of their coming Queen Jasoda much agitated, came running and not seeing Rama [and] Krishna, becoining greatly distressed began to say to Nand II -

"O husband ! where have you lost the sons ? you are coming

bringing dresses [and] ornaments, [You] have thrown away gold [and] preserved glass, aban doning nectar, [you] have foolishly tasted poison.

As a blind person, having obtained the philosopher's stone. fand thrown it away, then, on hearing [its] virtues, strikes [his] forehead

So you also have lost the sons, and have brought in return dresses [and] ornaments Now, without them what will you do with your wealth, O foolish husband? For whom [on] the cyclids being closed the breast is rent say, without them, how will the time pass?3 When they spoke to you of separation, how was your heart?

Hearing these words, Nand Jo was much greered and, holding down [lus] head made this remark, "True it is that Srl Krishna

I Imply ng that the interval a very short

Meaning that locing i git of them during even the twinking of the eye was the cau e of angush, what then must be the result of any protracted rejuration!

gave these clothes [and] ornaments, but I have no recollection as to who brought [them here] And how shall I say what Krishna said? Having heard [then] thou, also, wilt become named

Having slain Kans, [he] then came to me, [he] uttered love removing speeches.

They became the sons of Visudes, having fascinated our faffiction, thes lare gone

I, then, O wife! was astounded, [they] spoke of our nourishing [them] 1

Now [do] not, O wife! say 'son' in speaking to Han, know [him as] God, and continue worshipping [him]

Him I, at the very first, knew to be Nardynn, but, [under] the force of illusion, [I] esteemed [him] as a son." Mahard, when Nand Ra'e Ji had related [thee] perfectly true statements made by Srl Arrishna, then, becoming subject to the illusion Outen Jasoda, sometimes thinking the Lord her son, gricing in Iher] immost heart, repeatedly rightled, was crying, and some times, with wisdom knowing [him as Bod, meditting on him celebrating [his] prisses, [shu] was losing the graf of [hir] heart And, in this fishion, all Brandaban dweller, whichtwomm or men, saturated with the love of Hari, were saving various kinds of things, these I have not the power to describe, therefore, now, I am refuting the sports of Mathurt, do you listen attentively

Thus—When Haladhar and Gound, having dismissed Nind Rac, want to Vasude [and] Devikt then they, [by] seeing him forgetting misery, experienced such happiness as an accue, having performed sections field when he gains the fruit of his penance. Afterwards Vasudes JI said to Devakl, this "Arishnial Balades have remained with stringers, they have cater [and] drank with them, and do not know even the cuttoms of their easter, therefore it is non fitting that [aris] should send for Fundl question the Purolit What he may say, that we will

do' Devali said 'Vers well'

Then Yasud. Jis ent for his family priest Garga. Mann Jl. He came. This one, having told him all about the doubt of his heart, asked thus. "Mah in ja now kindli tell us what is fitting for us to do." Garga, the saint, and "Jirst summon [by] maritim all the caste bretherin "firerwards, having performed the caste, exerting and krishna with the sterificial send."?

As soon as this direction had issued from the mouth of the Purolit, Vasudey Ji sent an invitation into the city, [and] in vited all the Brahmans and Vadubanels. They came, [and he]

caused them to be seated with much courtesy

Then, at first, Vasaden, according to prescription performing the cate rites, had the horseope written, faind] gave to the Brahmans ten thousand cows, with golden hours, copper back, [and] sixer hoofs, [and] diagred in yellow salls which, [he] had towed at the time of Sri, Krishina Jis buth. Afterwards having a festival prepared, [and] having observed all customs [and] observances according to the prescriptions of the Veda, [he] in vested Rhan [and], Krishina with the searfficial thread; and guing something to the two brothers, sent [them] forth to study learning.

They proceeding on, came to the place of a highly scholarly and very intelligent Rishi, named Sandipan, of the town of Awantikâ, who was in the city of Kâst Prostrating [themselves, and] standing faith joined hands before [him], with exceeding

humility [they] said -

"Rish Rî,e! have compassion on us, give heed, [and] bestow [upon us] the suft of knowledge!"

Maintal when Sri Krishina [and] Balaram had spoken this lumbly to the Rishu Sāndipan, then he very affectionately placed them in his house, and began to instruct [them] very landly. After a time they, having studied the four Vedas, rundly. After a time they having studied the four Vedas, he Upavedas, the six Sastras, the nime Gramman, the eighteen Purlans, the Mantras, Yantras, Tantras, Agama, Jjotish, Nachk, Sangtt, Jand] Pingalal they became treasures of the fourteen [branches of] knowledge Then, one day, the two brothers, [with] joined hands, note meekly said to the preceptor, "Maharal" it is said that if one should take incarnate form [in] many britis, [and] give bountfully [in each], still a [suitable] return for [the git of] knowledge would not be given, but you, glang into view our ability, should order a preceptor's fee, then

The four fodes are the Righteds, Vaga veils, Sama well, and Athrea veils to Upraelia, according to the Bingareal-Purlan whence the Prem Sagre Organized, are four treatment on medicine, mining sentence, music, and mechanic, represently; the is supprementable to the sent applicamentary treatment in the sent applicamentary treatment to the Veils on phoreities, treatments, which has an applicamentary treatment to the Veils on phoreities, treatments, which has a supplementary treatment to the Veils on phoreities, treatments, which has a proper sent to the process of the Veils, and Veils, and

we, having given to the extent of [our] power, [and] receiving

[vour] blessing, will go [to] our home

As soon as this statement had issued from the mouth of Sri Krishna [and] Balaam, the Rishi Sandipan, having risen from there, went inside the house reflecting deeply, and he explained to his wife their secret thus, "These [two], Rama [and] Krishna, who are both boys, are the impensibable Primordial Male, having taken incarnate form for the sake of worshippers, [they] have come into the world to remove the burden of the earth! I witnessed their sports [and] discovered this secret, for they who are studying uninterruptedly, again and again taking burth, even they cannot reach the bottom of the sea of knowledge, and, behold with this state of childhood, in a very short time, these [two] have crossed such an impalsable [and] limitless ocean! Whitever they wish done they can do in an instant." Having said this, then Ibel added.—

"What should be asked from them, O wife?" Having heard [this], the beauty, having reflected, says, "Do you go [and] ask [for our] dead son If he be Han,

he will bring [and] give it "

The Rishi Sandipan, with [his] wife, having come out from the house reflecting thus, facing Sr A rishina [and] Balaram Ji, [with] joined hands, humbly said, "Maharaj I had a son, taking him with [me], I with the family, on a certain festival went to bathe in the sea. Having arrived there [and] taken off [our] clothes, as [I] began to bathe, with all, on the bank, a great wave of the ocean came, [and] my son was washed away in it. He never came out again, some shark swallowed him, I have great grace for him, if you wish to give a preceptor's fee, then bring [back, and] give that son, and remove the affliction of our hearts."

and J give that son, and remove the abilition of our hearts. Having heard this, Sri Krishna [and] Balaram, making obcusance to the preceptor and the preceptor's wife, ascended the chanot, proceeded towards the sea, for the purpose of bringing their son; and, proceeding on, after a certain time, [they] camber to the shore [of the sea], when, percenting them coming on angrily, the sea, having become terrified, assumed man's form, [and] bringing many presents, issuing from the water, came [and] stood before them, trembling [and] shaking, on the short, and setting down the presents [and] prostrating [himself, with] joined hands, [and] head drooping, with great humility, said,—

"Great [is my] fortune t the t ord has reverled [himself], what affair has occurred to bring you here?"

Srl Krishna Chand said -"Our preceptor divinity came here with [his] family to bathe. his son which you washed away with a wave [and] took, bring [back, and] return. For this purpose we are come here."

Hearing [this], the sea, with bowed head, said, "I did not wash away [and] take him.

You are the preceptor of all, the Lord of the World, [you] are the Lord [who] assumed the form of Rama

I have greatly feared since then, and have kept within the limits [of my duty]" Hari said, "If thou didst not take [him], then who else took him away from here?" The sea said, "Lord of Compassion! I [will] explain this mystery There is within me an Asura named Sankhasur, in the form of a shell. He gives trouble to all creatures moving in the water, and if anyone comes to bathe on the bank, [he] sexes [and] takes them away Probably he may have taken away your preceptor's son, I do not know "Please come in yourself [and] see"

Hearing thus, Krishna eagerly entered, [and], going on,

reached the centre of the sea,

Upon seeing Sankhasur [he] killed [him], rending open [his] stomach, [he] cast [him] out,

[He] did not find the preceptor's son in him, [he] said regretfully [to] Balabhadra,

"Brother! I have killed this one to no purpose" Balaram Ji said, "Do not [be] anxious Now do you bear this [as an emblem]! Hearing this, Hari made that shell his weapon Afterwards proceeding onwards thence, the two brothers came into the city of Yama, the name of which is Sanyamani (i.e. "restraining"), and Dharmarius is the ruler there.

On seeing them, Dharmara rose from his throne, [and] comming forward, courteously conducted [them in] Having seated [them] on the throne, washed [their] feet, [and] accepted [their] foot water, [hs] said, "Happy [is] this place! happy [is] this city! where the Lord having come, has manifested [him self], and has fulfilled the purpose of his worshippers! Now please give some command that [jour] servant may execute it." The Lord said, "Bring my preceptor's son [and] give [him to rite]!

Ås soon as this direction issued from the mouth of Hari, Diarmaria went quickly [and] brought the lad, and [with] joined hands, humbly said, "Lord of Compassion! by your favour! I knew from the very first that you would come to take the preceptor's son, therefore I preserved him carefully. Up to the present [II] have not given to this boy a [second] birth" Mahara! having said thus, Dharmaria gave the boy to Han The Lord accepted [him], and immediately esting him on the chariot, proceeded thence, [and], in a certain time, bringing [him], stood before the preceptor. And the two brothers, having joined (their) hands, said, "Divine Preceptor! now what order is there?"

Hearing these words [and] seeing the son, the Rishi Sandipan, being greatly pleased, gave many blessings to Sn Krishna [and] Balaram, [and] said.—

"Now what should I ask, O Murari? [You] have given me a son [and] great happiness,

A disciple such as you [is] a great glory to me, [in] peace [and] happiness now set forth home"

When the preceptor had thus ordered, both the brother, taking leave [and] prostrating [themselves], seated on the charot, proceeded on from there [and] cume near the city of Mathuri. Having heard of their coming, the Raja Ugrasen, with Vasudev, [and] the citizens, both women and men, all rose up [and] hurried [to film], and having come cut of the city, met [him], obtained great happiness, [and] spreading silken carpets, conducted the Lord, with counding instruments, into the city. Then in every house festivities began to take place, and congratuatory songs to resound

CHAPTER XLVII

Krishga sends Ûdho to Brindaban to comfort the cowherds and cowherdesses

S'en Sukaden Ji saud —Lord of the Earth! I am [about to] relate the diversion how S'r, Krishan Chaqd remembered Brin dabrin, do you listen attentively. One day Harr said to Balarain Ji, "Brother!" all the residents at Brindshin, by remembering me, must be experiencing great graf, because the limit [of time] I had fixed with them has expired, therefore, it is now fitting that someone should be sent there, that [bk.] may go, console them, land] return.

Having thus advised [his] brother, Hari called for Odho [and] said, "O Odho! for one thing, you are a great friend of our for another, [you are] very clever, was, and hold, therefore we wish to send you to Brindaban, that you may go [and] impart knowledge to Nand, Issodi, and the conherices [and] return, and bring Mother Robin! [here]! Udho said, "Whatever order [is given will be object]."
Then Sit Krishna Chand said, "Iirt of all, do you cause

Then Sri Krishna Chand said, "I first of all, do you cause knowledge to arise in Nand the cheft um and in Jivodd Ji, [and] clear tway their mental fascination, [and] in this way counseling [them], say that they should trink me near [and] abandoning the idea [67] son, [they] should worship [me].

as God Afternards say to those conherderses, who, for my service, have abandoned respect for the world [and] the Vedas, [and] day and mght are culchriting the glory [of my] sports, and, [on] the hope of the limit [of my absence] being formed, have taken their lives in [their] hand; 'thus, ID you abandon the iden [of] husband, [and] worship Hari as God, and give up greening at separation"

Maharaji haxing directed Odho thus, both the brothers together worke a letter, in which were written suitable courteases, compliments, [and] blessings, to Nand, Jisodd, the conherds [and] the lads, and haxing a divised all the young women of Braj Ito practise] devotion, gave [it into] the charge of Odho, and said. "Wing slowes will read out this blete, as far as you are

able advise them all fandl return speedil!

Having uttered this message, the Lord, dressing Udho in his own clothes, ornaments, fand) crown, and seating [Lum] in his own charrot, dremised [him] to Brindaban H. driving the charrot, proceeding on, for a certain time, from Mathurd, drew near to Brindaban. Then what does he see then? I that, on the trees of deepl, embowered arbours, various kinds of brids are uttering fascinating melodies, and [that] hither and thirter, white, yellow, brown, [and] black cows, like clouds are roaming about, and [that], in various places, cowherdess, cowherds, [and] cow.lads, are surprise the clothes of S71 krythms.

Rejocung [on] seeing this beauty, [and] reverencing [it on] recogning [it as] the place of the Lord's sport, as Udho Ji went near the village someone from afar, has one recognized the charoot [Hari, came near, [and] hasing asked his name, went to Naud the chieftum [and] said, "Maharoj! disguised as Sri Krishin [and] with his charot, someone named Udho is come from

Mathura "

Upon hearing this statement, just as Nand Rae was seated at the sullage green, in the midst of the assembled cowherds, rising up [he] burried, and immediately went near to Udho I: Registering flams as] a companion of Rāma [and] Krishna, [he] met [limi] cortially, and asking [about his] property very courteously conducted him to [his] house. Tirst having his few stasked, [he] gave [hini] a seat to sit upon, then causing six flavoured food to be prepared, he] heapitably entertuned Udho I: When he (Udho) had fed with relish, then [Nand] had a nice white bed, [soft] as foam, prepared. After a time, when Udho had shep [and] arisen Nand the chieftain went [and] sat near him, and began to say, "Tell me, Udho Ji,' is the son of Sursaen, our excellent frend Vasudev Ji, until his family, in happiness? and what affection has he for us?" Having spoken thus, [he] added,—

That is that they are rearly to sacrance if d sappointed in their hope of meeting him again

"Tell me the welfare of our son, with whom you ever remain, Does he ever remember us? without him we experience

great amiction

Having said to all [that he was] coming, [he] departed, the
interval has claused some time and

Continually arising, Jasoda, having churned the curd [and] made the butter, puts [it aside] for Hari Does Kanh ever remember her, and the young women of Braj, who are imbued

with love for him, or not? 19.

Having related the story thus far, S'ri Sukadev Ji said to King Pariksht —Lord of the Earth 1 in this way keeping on asking news, and recounting over the former sports of Sri Krishua Chand. Nand Råe Ji, Saturated Jwith Ji the delight of Jove, having

said thus much, meditating on the Lord, became silent

He has slain the very powerful Kans, and others, why should Krishna now forget us?

Meanwhile, greath, agutated, forgetful of personal considerations, mentally distressed [and] weeping, Jasoda Rām, having come near to Udho Ji, asked about the prosperity of Rama [and] Krishna, [and] sud, "Tell [me], Udho Ji how has Han stayed there so long without us? and whit message has [he] sent? and when will [he] come [and] show [himself]?" Upon hering this, at first, Udho Ji read out Sri Krishna [and] Balaram's letter to Nand [and] Jasoda, afterwards he began to counsed them, thus, "Who can declare the greatness of those in whose house Bhagwan took birth, and conferred happiness by [his] childish sports? You are very fortunate, for he who [is] thic Add Purush, the Creator of the eternal Sua and Viranch, who has neither mother, father, brother, nor relative, you are considering [and] treating him as your own son, and remain shit your minds ever fixed in meditation on him. When can he remain far from you?

Hari is ever near [those in] the power of love, who bears a body for the good of human kind

How can any one be high [or] low, to one who has neither friend nor enemy?

Whoever bears in mind [his] adoration [and] worship, will unite with [and] become a follower of Hari

As the bee takes away an insect, and moulds [it into] its own form, and as the finalle bee running neclosed in the blossom of the lotus, and the male bee continues all night intrange over her, [ind] quits her not to go cleswhere, just so those, who love that and meditate on him, he also conforms to himself, and ever running close to them;

Having spoken thus, Odho Ji then added, "Now do you no

¹ Farin As and Firan Mare names of Braha 1

longer consider Hari as a son, esteem [him] as God, He, the Searcher of Hearts, the befriender of worshippers, the Lord, having come [and] revealed [himself], will fulfil your desire Do not be anxious on any account"

Maharaj' in this way, repeating and listening to various kinds of statements, when all night had been passed, and the four last charis remained, then Udho Ji said to Nand Rd.e., "Maharaj' now it is time to churn curds, if I receive your directions, [I will go and bathe in the Jumna." Nand the chieftain said, "Very well' Having said this he remained seated there in deep meditation, and Udho Ji rising, hastily seated [himslef] in the chariot, [and] came to the bank of the Jumna [He] first removed [his] dothes faid] purified [his] body, afterwards, going near the water, [and] placing dust [on his] head, joining [his] hands, [and] singing the great praises of Kalindi, [and] insing the mouth, [he] entered the water, and having completed [his] bathing, washing, morning ceremones, worship, [and] oblations, [he] began to pray. At that time all the young women of Bray also got up, and each brushing her house, sweet, plastered, [and] smeared [with fresh cow dung, and burnt] incense [and lighted] lamus, became to chure curds.

The churning of the curds thundered like clouds, they sang

[and] the sound of their anklets was clanging
Having churned the curd, [they] took the butter, [they]
did the work of the house.

Then all together, the fair ones, the women of Braj, went [for] water

Maharay! those cowherdesses, distracted [at] the absence of Sri Krishna, [and] singing his praises alone, in their respective companies, meditating [on] his love, began to sing the sports of the I ord, as they went along

One says, "I have met Kanhai", another says, "He has gone off to hide,

Having caught 2 my arm from behind, Hari is standing [in] the shadow of [that] fig tree "

One says, "[1] saw [him] milking cows', another says, "[1] saw [him] at early dawn'

One says, "He is grazing cattle, listen, pay attention, [he] is playing the flute,

This road we will not go, Mother the young Kanhai will ask alms [of us]

ask aims [of us]
He will loosen the knots [and] break [our] pitchers having looked [at us] for a moment, he will steal [our] hearts

[&]quot;Ad mil, an abbreviation of Adh Ath "the black river" A name of the Jumn" "ludf and fakel are Conjunctive Pirticiples for luke e and fakes under the influence of Aanhaf

He is hidden somewhere, he will come running [out upon us], then where shall we be able to go?"

Speaking thus, the women of Braj proceeded on , agitated [by reason of] separation [from] Krishan, [with] bodies heavy [from grief]

CHAPTER MINIT

Udho delivers his message. The cowherdesses are deeply distressed by it-They reproach krishna for leaving them, but accept perforce the philosophy

SRI SULADEN, the saint, said —Lord of the Earth! when Utholy had finished prayer, then having issued from the water, put on [his] clothes [and] ornaments, [and] seated [himself] in the chance, as he proceeded from the banks of the Rallind towards! the house of Nand, then the coshierdesses who had come out of draw water, saw the chantot coming along the road form some distance. On seeing [it], they began to say among themselves, "Whose is this charnot coming along Lood, at it [first], then advance forwards" Hearing this, one conherdess among them said, "Firstels! may it by no means be that that decelled Arkor has come 2 who took, away. Sri Kirshana Chand, and caused [him] to dwell in Mathurd, and to slay Kansi? Hearing this much, another from among them said, "Why has this tracherous one come again? Once he took, away the source, of our life, will [he] now take the life [itself]?" Maharaj! saying various things of this kind among themselves.

The Braj women stopped there, having taken the pitchers from [their] heads [and] placed [them] down

Hereupon, when the charot drew near, the cowherdessty, having seen Udho II at some little distance, began to say among themselves, "Frund1 this is some dark coloured lettis styderowned, grelland wearing, yellow silk clothed, yellow servers, of the Arribian Chand like [person], setted in a churick, coming along looking towards us." Then on, cowherdess from among them said, "I mend I have one yellow day, to Nand's place, his name is Odho, and Sri hrisha Chand has sen some message through him."

Upon hearing this statement, sceing [that it was] a lonely

For Afread H

[&]quot; fal's s: "by no meane." This very lliomatic phrase implies " Let us he pe that it is not that door that Alvar come again I"

spot, the cowherdesses, laying aside all consideration [and] modesty, running [forward] went near to Udho Ji, and regarding [time as] the friend of Hari, prostrating [themselves], [and] asking about the welfare [of Krishna], with bands joined, [they] stood around the chariot on all sides. Perceiving their affection, Udho also descended from the chariot. Then all the cowherdesses, seating him in the shadow of a tree, seated themselves also all around [him], and affectionately, began to say,—

"[You] have done well, Udho [[that] you are come, you have brought news of Madho. 1

have brought news of Madno, 1
[You] remain ever near Krishna, tell [us] the message
he delivered [to won].

[You] were sent for the sake of the mother and father, [he]

takes thought of no one else
[We] gave everything [into] his possession. [our] souls are

entangled with [his] feet
[He] is become quite selfish, now, giving pain to everyone,
[he] is gone

And as a burd abandons a tree destitute of fruit just so has Hari left us. We gave all we possessed to him still he hu not become ours. Mahara! 'when, absorbed in love, the cowherdesses and uttered many expressions of this character, Udoh, having perceived the firmness of their affection as he was about to arise to make obesisnee, a certain cowherdess, seeing a black bee sitting on a blossom, spoke to Udho [under] the pretence [of speaking to the complexity of the complexity

"O honey maker! thou hast drunk the sweets of Madhava's clots feet, for this freason] thy name became Madhu kar, and [thou] art the friend of the deciver, on this account he has made thee his messenger [and] sent [thee] Do not thou touch out of the massenger such as thou art, just such is Syâm therefore do not thou nathe observate to us. As thou roamest about taking at the such as the su

"O bee! do you remain apart, go [and] tell this in Madhu puri,-

Where the hump backed queen and Sri Krishna Chand are enjoying themselves,—Are we speaking fof this as the practice) of one birth? this is your practice in birth after birth. Bain Raja gave everything, Josal such birth to Patala,* and a victious wife such as Said Josal turned out of doors from Jon Sail. When you

Midho properly Widhota "hone) like A name of Krishna,
 Fut it is one of the princ pill i'll

made their condition [such as] this, what has happened to us?"

Speaking thus, again all the cowherdesses, together, [with] joined hands, began to say to Ûdho, "Ûdho Ji! we, without Krishna,

are widowed, do you take us with you"

Sn Sukadev Ji sud —Maharaj! as soon as this speech had issued from the mouth of the cowherdesses, Udho Ji sud, "The message which Sra Krishua Chand wrote [and] sent, I [will expound [to you], do you attentively listen It is written, 'Do you give up the hope of enjoyment [and] practise devotion, I will never be absent from you' And it is said, 'Night and day you are meditating on me, therefore no one is loved by me equal [to] you!"

Having said this much, then Udho JI added, "He who is the Adi Parush, the eternal Hari, with him you have made unending love, and him whom everyone describes as the mussible, imperceptible, [and] the inscrutable, you have regarded as your his band. Just as earth, air, water, fire, [and] ether are resident in the body so the Lord is resplendent in you, but by article of illusion he appears distinct. Bear aim in mind [and] meditate [on him]. He ever remains [in] the power of his worshippurs. And, from being near, knowledge [and] meditation are distroyed, therefore Hari, having gone, his made [his] residence at a distance. And Srf Krishia Chind has also counselled me thus, 'Playing on the flute, [1] called you into the wood, and when [1] saw the main(station of [5] our] love and abundonment, then I, toming with you, folicked.

When you forgot the God hood, Yadu Ra e vanished

Then when you, by knowledge, meditated on Hari in Jour minds, knowing the devotion of your hearts, the Lord came [and] revealed [himself]. Mahirry I as soon as this declaration had issued from the mouth of Udho Ji—

Then the cowherdesses angrib said, "[We] have heard

[your] statement, now stand apart [from us],
You have told us of knowledge, devotion, [and] Intelligence,
[you say], 'Abandon meditation,' [and your point out

[to us] the sky
Who calls him A trayan whose mind is fixed on sport?

Who calls him A irdyan whose mind is fixed on sport? The who gave pleasure from childhood, why has he become the invisible fund imperceptible?

He who is endowed with every [good] quality [and is] beautiful in form, why has he become youl of qualities

and formless? Since our souls [are] in [his] beloved body, who will litten to your words?

I lmp ying that the r I the inconsenience is as nothing compare I with the greating the done to the others

Hat a second to to there and w hag to help tien

Here Latwick f I was Holl con ma and at en without nitle nat e word to or the purctuate nich sown text

One friend, having arisen fand? reflected, said, "Let us conchute Udho h .

Friend 1 say nothing to him continue to look for his? countenance [and] listen to [bis] words "

One says, "[It is] not this one's fault, he is come sent by Kuhiâ.

Now he is singing the song which Kubia taught him

S vam never speaks as this one has come into Brai fand? snoken

Who can listen to such a thing, Mother! Having heard

[it] a pain arises - we cannot endure it [He] says, 'Abandon pleasure [and] practise devotion', how will Madhaya say such [a thing]?

Prayer, penance, self restraint, yows, [and religious] observ-

ance,-all this [is] the practice of widows Live [from] age [to] age, young Kanhâî,-the bestower of

happiness on our heads Who brings [into use] the ashes of cow dung [while her]

husband [15] hving? Say, where is this practice To us, vows, devotion, [and] fasts, in this world, [is] con stant affection [for] the feet [of] the son of Nand

Udho! who will blame you? Kubia causes all to dance this dance 11

Having related the story thus far, Sri Sukadev, the sunt, said -Maharai when he heard such expressions, imbued with affection, from the mouth of the cowherdesses, Udho, regret ting in his inniest heart [his] having mentioned the subject of devotion, being ashamed, preserved silence, fandl remained with bent down head Then a cowherdess asked, 'Say, is Balabhadra well? and does he also ever think of childhood's affection [and]

call us to mind, or not?" Hearing this, some other cowherdess among them gave answer thus, " Friend ! you, indeed, are con herdesses [and] rustics, and Mathura has beautiful women, being [in] their power, Hari di ports [himself], why should he now think of us? Since [he] has gone there [and] resided O Friend! he has become the beloved of others If at first we had known this how would [we] have allowed [him] to go? Now, by regretting, nothing is gained, it is more fitting that, laying aside grief, we continue hoping [for the expiry] of the stipulated time, because, as [for] eight months earth, woods, [and] mountains, with the hope of rain, endure heat, and that [rain] having come, cools them, so Hari, also, having come, will meet [us] "

One says, 'Harr has accomplished [his] purpose, [he] has shin [his] enemy [and] taken the krigdom Why should [he] come to Brandiban? Why abandon

royalty [and] graze cons?

Abandon, O Friend ! [all] hope of the limited time, doubt should depart, [his return] has become hopeless '

One woman said, agitatedly, "Why should hope [of] Krishna

be abandoned?

The woods, mountains, and banks of the Jumna, wherever Srt Krishna [and] Balabir sported, looking upon each place the recollection of Han, our soul's lord, comes up? Having said thus, she added,

'This Braj has become an ocean of misery, [his] name [is]
a boat [in] the midst [of] the stream.

[We] are sinking [in] the water of abandonment and separa .

tion, when will krishna take [us] across?
[He] was 'Lord of Cowherdesses', why is the remem

brance [of that] departed? Is there not any shame at the name?"

Having heard these words, Udho II, reflecting in his inmost heart, began to say, "Praise to these cowherdesses, and to their fortitude, who have resigned everything [and] are absorbed in the meditation of Sri Krishna Chand! Maharari Udho II. having seen their love, was in the act of praising [it] in his immost heart, when, at that momert, all the cowherdesses grose, fand? stood up and very courteously conducted Udho Is to their abode Perceiving their affection he also went there [and] ate [with them] and having rested [and] related the story of Sri Krishna, [he] give them much happiness. Then all the cowherdesses, having shown [their] veneration for Odho Ji [and] pliced before [him] many presents, [with] joined hands, said with great humility, "Udho Ji! do you go to Hari [and] say, 'I ord! formerly you were showing great kindness, taling [us by] the hand, you used to lead [us] about now, having attained nobility. [at] the suggestion of the city woman Kubia, [you] have written [to us about] devo ion We well, impure [creatures] are not yet become even the mouth of the preceptor, 1 whit knowledge can we have?

For him [we have] the affection of childhood, what do we know of the method of devotion?

Why is that Hari conferring union [and] departing? this is not in affair for a me age.

Udho! explain [to him and] say, Our lives are going, come [and] preserve [them]"

1 Menning that they have never been instructed by a spritted preceptor, and are it relyes until a seen to repeat what he may have so to them.
2 Here is a complicated play on work. Here is an example in " "online there is a total on m with the Done realered in the translation by

"der in krielna connels them to seek sprud union junt they use all to give a lesson on use on while doubt not meet from them. The rank Hist is a so used on account of this to the eym only for the to the away remove and April to this by the about I This is emphasized by the power or or

Maharay! having said thus much, all the cowherdesses, meditating on Han, were absorbed, and Udho, prostrating [himself] before] them, no e-from thence, esated [himself] on the chariot, [and] came into Gobardhan. There he stayed some time, then, when he departed thence, he went wherever Sn Krishia Chard]s had sported, and remained two or three days at each place.

At length, after a time, he returned to Brindaban, and going to Nand [und] Jasoda, having joined [his] hands, [he] said, "Having "sen Jour affection, I have staved thus long in Braj now should I receive [your] command, [I] will go to Mathura h

On hearing these words, Jasoda Râm going into the house, brought mill, curds, butter and plents of sweetnests and ground [him] to Oldho Ji, sad, "You will gue! this to the belox id Sri Krishna [and] Balaram, and say to safef Devak thus, 'Send my Krishna [and] Balaram, and say to safef Devak thus, 'Send my Krishna [and] Balaram, and ont delty "Having uttered this message, Nands wife, being excuedingly agitated began to weep Then Nand Ji sad, ' (Idho Ji, what more can wesan to you? You yourself are clever, virtuous and intelligent, on our part, go [and] speak so to the Lord that he, reflecting on the sorrow of the Braj dwellers, may come [and] show [himself], and not to lose remembrance of us."

Having said this much, when Nand Roe shed tears, and as many of the Bray dwellers, whither men or women, who were standing there, they also were all crying then Odho Ji, coun selling[and] instructing them giving [them] hope, [rad] fortifying [them] took lerve, [and] taking Robint with [him], stated for Mathuria, and, proceeding on for a certain time, arrived at [the

abode of Sri Krishna Chand
On seeing him Sri Krishna fandl Baladev rose un fandl em-

braced [him], and very affectionately asking about his prosperity, began to inquire the heas of Birndaban. "Tell [us] Üdho Ji' are all the Braj dwellers, as well as Nand [and] Jasodi, in happiness' and are they ever rimking of us, or not?" Üdho Ji said, 'Naharaj' kithe greeiness of Braj and the affection of the Braj dyellers, is more than I can express. You are their life, jught and day they are thinking of you alone. And I saw (that) the affection of the cowherdesses is as the method of perfect worship [Aas] told by you, [I] went [and] delivered the message concerning

devotton, but I got from them the [real] secret of devotton " Having delinered this news Udho I is and "Compassionate to the humble! what more should I say? You, the Searcher of Hearts, know (the secrets) of every heart. In very few [words] places understand that in Braj all [things], whether irrational or rational, without a sight of you are very miserable they are only hoping for the [expiry of the] limited period [of your absence]"

On hearing this statement, when both the brothers were

become dejected, Udho Ji, taking leave of Sri Krishia Chand, having conveyed the message of Nand [and] Jasodá to Vasudev [and] Devaki went home, and Rohim Ji, having met Sri Krishia [and] Balaram [once more], with great joy dwelt in her own palace

CHAPTER XLIX

Kr shna redeems his promises to Kubia and Akrur

SRI SURADEV, the saint said --Mahāraj 1 one day, Sri Krishna, the sportive the benefactor of worshippers, reflecting on the affection of Kubja, [in order] to redeem his promise, taking Udho with [him], went to her house

When Kubjå knew [that] Hari was come, [she] had silk foot cloths spread [for him]

Rising, [she] showed great delight, the accumulation of former ment was all on the alert. 1

Causing Odho to take a seat, Murari entered the interior of the palace

Having gone there, he sees that, in a picture gallery, a bright carpet is spread, on it a beautiful couch, adorned with flowers, is prepared Hari went [and] reclined on that, and Kubly, going into another apartment, anointed [herself with] fragrant unguents, bathed, washed, combed her hair, put on clean clothes [and] ornaments, adorned herself from head to foot, are betel, applied scent, [and] went towards Sri Krishina Chand is amorously as Ratir may have approached her husband. And veiled from modesty, with ferr at the first interview, she remained apart, standing silent. On seeing [her], Sri Krishina Chand, the source of joy, taking [her] hand, seated her near lumself, and fulfilled her wish.

Then arising, [he] came towards Udho, smiling, [and] casting down [his] eves, [he] was ashamed

Maharaj! having thus given happiness to kubja, taking ûdho Ji with [him], Sri Krishao Chand raturande to his house, and began to say to Balaram Ji, "Brother! I said to Akrur Ji that I would go see his house, therefore, first we should go there, afterwide, having sent him to Hastinapur, kt us imquire the heise of that notes!

Having said this much, both the brothers went to Akrūr's house. He, on percuring the Lord found much happines, [and] bowing down [and] placing the dust [of Krishina's] feet

¹ The merit required in former 1 rls was alout to lead on pared
2 I well or the Goddess of Lave and wife of him a deva

on this? head, twith? somed hands, humbly said, "Lord of Compassion von have been very kind to come [and] show [vourself], and make my house pure" Hearing this S'ri Krishna Chand said, "Uncle! why are [you] evalting [me] so much? We are your children" Having snoten thus, [he] added, "Uncle! by your ment the Asuras were destroyed, but there is only one anyiety in my mind, in that [we] hear that Pandu has denoted [to] Valkunth, and [that] by the hand of Duryndhan our five brothers are afflicted

fMcl aunt Kuntrl is greatly troubled, who, except you. will go fand console ther??"

On hearing these words, Akrur Is said to Hari, "Do not be anxious on this point, I will go to Hastinapur, and, having consoled her, will come family bring tidings of that place"

CHAPTER I

Alrur is sent to Hastinapur to inquire after the Pandayas-He finds them tyrannized over by the Kaurayas-End of the first half of the story

S'RI S'LKADEL, the saint, said -Lord of the Earth! when S'ri Krishaa li heard thus from the mouth of Akrur, he dismissed hun to get tidings of Pandu. He, having seated [himself] on the chariot, proceeded on, in the course of time reached Hastinanur from Mathura, and, descending from the chariot, [and] going where Raia Duryodhan was seated on a throne in his court. saluting [him], stood [there] On seeing him Duryodhan, with the [whole] assembly, rose [and] embraced [him], and very courteously causing [him] to be seated beside him, [and] asking after his welfare, said .-

"[Are] Surasen [and] Vasudev well? Are Vohan [and]
Balaram well?

"Rata Ugrasen [15] beneficial to no one, he remembers no

"Having slain [his] son, he rules, he has no concern with anyone"

Number was the first wife of Panda

² This render og is do shiful I or "well" ne might subshitute "good 'and take the verse saturcally of R may be affirmative Is the second verse laken is a misponet, Lalin Lal wrote lake but to give the meaning I have each is a mispinal, Latin Lai wrote and out to give the meating I have askenbed to the prostage it should be read deft air. Adm is interir gittee and is the equivale t of het he first has a dark is the postulo in oil het. "a sworld creative leterally, To whom is not kap to grave a sout? But they were contral civil by the accord half of the verse, he thinks of no one I favour Prof. La tuick's version, Hollings is all at sea her-

Maharaj ' having thus stated what Sri Krishna had suid, Akrur Ji, having counselled, consoled, Jandj rendered Kunti hopeful, took kive, Jandj recompanid by Yulur, went to Dhutarashtra, and said to him, "You are an old min, why are jouncting so unjustly? in that, having become subject to Journ you have seized the government of your brother, Jandj are afflicting Jour] nephews? Where is this [deemed] right, that you are commuting such wrong?

"The eyes being gone, it is not seen [in] the heart, [that] the family is passing away, through wickedness

Why did you, [when] presperous without exertion [of your own] where the kingdom of [our] brother, and afflick Bluma [und] Yudhishihura?" On hearing they words, Dhirtarashira, talong the hand of Akrur, sand, "What gan I do? No one lostens to what Iss; All these follow each his on no panion, I am become as a fool before them, therefore I say nothing in their affairs Sitting apart, silently, I worship my Lord" When Dhirtarashira had thus spoken, Akrur II prostrating [fumself] rose up thence, accended the chariot, [and] proceeding on from Hastinapur, came into the circ of Mathurd.

[He] told the words of Pandu to Ugrasen [and] Vasudev [That] the sons of Kunti [are] greatly afflicted, [and] their bodies are become emaciated [with grief]

Having thus related to Ugrasen [and] Vasudev Ji all the new of Hastinipur, Akrur Ji then, going to Srl Krishna [and] Balaran Ji, [and] making obeisance, [with] joined hands, said, "Mahatay! I went into Hastinipur [and] saw [that] your vaint and five brothers are greatly offlicted at the hands of the Kauravas. What mayer shall [I] say? You are the Searcher of Hearts. Nothing is concealed from you of the condition and contrarieties of that place. Having spoken thus, Akrur Ji, having dehered the message of Kunti took leave, [and] went home. Artil having heard all the news, Sri Krishna [and] Baladev, who are the gods of all gods sat down after the manner of men, and began to reflect anxiously on removing the burden of the eyest.

Sin Sukades the saint, having related the story to hing Parkshit thus far said —Lord of the Earth! what I have sung of the glory of the Braj forest [and] Mathum is called the first half, now I shall sing the latter half, if I receive strength from the Lord of Dwaraka!

END OF THE FIRST HALF

¹ Dudratā means "the gated or possessed of many gates. It is the name of the capital of Krahna, on the western point of Gujirat now submerged."

Krishin, and bring them alive, then is my name Jurisindhu, not otherwise."

Having said this, he immediately wrote letters to the kings all around, telling them to come to him bringing their respective armies, as he intended to take revenge for Kans, and to exter mutate the Vadubniess. On receiving the letter of Jurasindhu, the kings of all the various countries came on quickly, each accompanied by his army, and, on his side, Jurasindhu also put the whole of his army into thorough order. At length, when Jurasindhu, accompanied by the whole army of Asuras muched from the district of Vagadha towards the city of Vathurd, there were with him twenty there complete trimes. This is the sum of a complete army—twenty one thousand eight hundred and seventy chariots, the same number of clephants, one hundred and nine thousand three hundred and fifty footmen, and sixty-thousand hors men.

Twenty three such complete armies were with him, and to water tent shall I describe how powtful each Rakshas among them was? Vaharaj? when Jurasindfu, accompanied by the whole army of Asuras, novely advanced, the gurdanis of the ten regions began to tremble volently, and all the gods to fly, through fear. The earth, from the mere weight, began to sway like a roof. At kength in the course of time he arrived, and surrounded the city of Wathura on all sides. Then the citizens, being exceedingly terrified, went to Sri Krishan Chand, and exclaimed, "Mahlaraj" Jurásindhu has come and surrounded the city on all sides. Now, what shall we do, and where shall we do.

We go?"

On hearing this statement, Hari began to reflect a little Meanwhile, Balaram JI came and said to the Lord, "Mahara I you have taken mearyate form for the purpose of removing the afflictions of worshippers. Now please assume a body of fire, burn up the forest formed of Asuras, and remove the burden of the earth." Hearing this, Sri Krishna Chand went with him to Ugrasen, and said, "Maharaji Give ar the order to fight, and do

Joh, taking all the Yadubansis, protect the fort"

Having said this, as he approached his parents all the citizens surrounded him, and, with great agitation, began to say "O Krishna' I her, bear to say "O Krishna 'O Krishna 'O Krishna 'O Krishna' I her and the same promise and the same parents, were distracted by fear, admoustand them thus, "Do not be in any way anxious, this army of Asuras which you see, in a single instain, in this very spot, will disappear, as bubbles of water vanish in a pool" Having spoken thus and admonished and encouraged all, and taken leave from them, as the Lord advanced the gods sent two chariots for them folled with weapons

¹ I have considered by h to have been intended for a verbal noun, from be shad with which suffer agrees
Both Holi ngs and Eastwick failed to give a good rendering of this passage.

Asuras and having killed them we shall remove the burden from the earth. But if we should not release him alive, the Rākshasas who have escaped will not come into our power. Having thus advised Baladev Ji, the Lord had Jurāsindhu released. He wen among those of his people who had fled, and escaped from the battle.

Looking all around, he says regretfully, "The whole army is vanished and gone.

My grief has become excessive, how can I live?2 Now let

me abandon my home and become an ascetic !"
Then his minister, advising, said, "Why should a wise

person like you despair?

Sometimes defeat, and again there is victory, no one aban dons government and country

What matters it that you are defeated in the present conflict? Having collected our arms afresh, we will come and send Krishna and Balaram, with all the Yadubansis, to heaven not be anxious on any point" Maharai I having thus advised and instructed, the minister conducted home Jurasindhu and the Asuras who had fled and escaped from the battle, and there he began again to organize the army On this side, Srl Krishna and Balaram, what are they seeing on the battle field? A river of blood is flowing forth, in which chariots without charioteers are floating about, like boats. In various places dead elephants are seen lying like mountains, from their wounds blood spurts forth like fountains There Mahadev Ji, with ghosts and goblins, in extreme delight, is dancing and singing away, and forming and wearing chaplets of skulls Female phosts, goblins, and ascetics, keep on filling skulls and drinking the blood Vultures, jackals, and crows, seated on the corpses, are feasting on the flesh, and fighting among themselves

Having related the story thus far, S'ri S'ukader, Ji said — Mahiraji the Wind collected together as many chariets, elephants, horses, and Rākshassa as remanned on the field, and Fire, in an instant, consuming the whole, reduced them to ashes. The five elements mingled with the five elements 30 n their coming everyone beheld them, but on their going no one saw whither they had gone. Having thus destroyed the Asuras and removed the burden of the earth, S'ri Krishna and Balaram, the benefactors of worshippers, came to Ugrasen, and prostrating themselves, and jonung their hands, said, "Mahārāj 1 by your ment and power the army of the Asuras has been slain and driven back,

This is an intensive compound See Hinds Manual (ed 1890), p 190

1 he's for p.136, 'it should be lived, and daise figure there mouns' How should
live?' The form p.19e is parallel with the well known childree

According to Hindu belief visible creation is formed from the five elements earth, a r fire, water and ether These elements exist either fire, or combined in specific forms Death or destruction therefore, means merely release from the compact ng bend, allowing the elements to resume their fire state

now reign fearlessly, and give happiness to the subjects. As soon as this speech had issued from their mouths, Rajá Ugrasen, feeling extreme delight, made great rejoicings, and began to rule righteously. In the meanwhile, after a certain time, Jurásindhu, with as many troops as before, came again to attach, and Sri Krishna and Balaram Ji, just as before, again routed and slew them. In this way, Jurasindhu came to attack, seventeen times, each time with twenty three complete armies, and the Lord again and again slew and drose them back.

Having related the story thus far, Sri Sukadev, the saint, said to king Parikshit —Mahāraj while this was taking place, when some idea came into the mind of Narad, the saint, then he suddenly arose and went to Kalayaman s abode On seeing him he (Kalayaman) arose, with the assembly, and stood up, and prostrating himself, and onlying his hands, he asked. (Mahāra!)

what has occasioned your coming here?

Having heard this, Narad, reflecting, said, "In Mathura are Balabhadra and Murari,

Except thee, no one can kill them, nothing can result from linfamily.

Thou art deathless and very powerful, Baladev and Harrare children"

Having said this, Nårad Ji added, "He whom thou seest cloud coloured, lotus eved, with hearitiful hadv, dressed in silk, and wearing a yellow scarf, his pursuit thou wilt not abandon without killing him" Having said this, Narad, the saint, went away, and Kalayaman began to organize his army Meanwhile in the course of a certain time, he collected together thirty millions of great and exceedingly frightful barbarians, such that their arms and necks were thick, their teeth large, their garb filthy, their hair brown, their eyes red like ghanghehi seeds, 1 taking these with him, and with beating drums, he came to attack the city of Mathura and surrounded it on all sides Then Sri Krishna Chand Ji, viewing his proceedings, reflected within himself, thus, "Now it is not good to stay here for to day this one has come to attack, and to morrow Jurasindhu also may attack, then the subjects will suffer affliction, therefore this is better that I should not stay here, but go with all of them and reside else where" Maharai ! Hari, having reflected thus, summoned Viśwakarma, and instructing him, said, "Do thou go im mediately and build a city in the midst of the sca, such that all the Yadubausis may remain happily in it, but may not know

¹ The Abrus precatorsus a bright red seed with a black patch on it much like the eye of a cmb

^{*} Lieuastrum! the Commattre and mass, of the Sansknt Illustrum.
means the universal fabricator "or all maker". He is accounted the son of
Brahma, and was the architect of the gods. His functions seem to have changed
greatly between Ved c and modern times

this secret, that they are not in their own houses. And, in an

instant, conses them all there

On hearing these words, having gone, Viśwakarma, having constructed in a single night a city of twelve wagner! extent in the midst of the sea, on the discus of Vishni as S'ri Krishna had told him, and giving it the name Dwaraka, came and told Hari Then the Lord ordered him thus, "At once do thou conveys all the Yadubansis there, so that nobody should know the secret of

where they are come or who conveyed them "

When this direction had issued from the mouth of the Lord in the very middle of the night, Viswakarma transported all the Yadubansis, together with Ugrasen and Vasudev, and S'ri Krishna and Baladey went there also Hereupon hearing the sound of the waves of the sea, all the Yadubausis woke up, and, being greatly astonished, began to say among themselves, "Whence has the sea come into Mathura? This mystery masses comprehension "

Having related the story thus far, Sri S'ukadev Ji said to King Parikshit -Lord of the Earth I having thus settled all the Yadubansıs in Dwaraka, S'rı Krishna Chand Iı said to Baladev Ji, "Brother now we should go, protect the subjects, and slay Kalayaman" Having said this, both the brothers went thence,

and came into the Bras district

. CHAPTER LII

krishna lures Kâlayaman into a cave, where he is killed by a glonce from the awakened Muchukund-Krishna chased by Jurasindhu up a mountain where he is supposed to be burnt uo, but he miraculously returns to Dwaraka-Jurasındhu occupies Mathură

SRI SULADEV, the saint, said -Maharat! on coming into the district of Braj, Sri Krishna Chand left Balaram Ji in Mathura, and himself, the ocean of beauty, the light of the world, dressed in silk, wearing a yellow scarf, adorned with all ornaments, going into the army of Kalayaman, suddenly appeared before him 4 He, upon seeing him, said within himself, "Surely this is Krishna All the marks which Narad, the saint, pointed out are found in

a pahunchie de is another intensive compound similar to chhurde divi on 100 of text See Hindi Manual (ed 1890) p 190 ho mikalind means " to turn up in a more or less unexpected way

¹ yojana is a measure of distance, about nine miles
² The word indirana, * good looking, * or * beautiful, is the name of the d seus with which Vishna or Airshan is armed

this one. This one has slain Kans and the other Asuras, and has slaughtered all the armies of Jurasindhu" Thus reflecting in his mind -

Iurasındhu thus calling out said "Why. Murari, are you fleeing away?

Come near, now act with me, stand still and fight, I am not Jurâsindhu nor Kans, I will annihilate the Vêdaya family "

O King 1 having spoken thus, Kilayaman, with exceeding concert, leaving his whole army behind, pursued S'ri Krishna Chand alone, but that fool did not know the secret of the Lord Harr fled on just before him, and at arm's length he hurried on close behind At length, fleeing on and on, when they had advanced some distance, the Lord entered into the cave of a Having gone there, he sees a man lying asleep Hastily covering him with his vellow robe, he himself remained apart concealed Afterwards Kalayaman also, galloping and driving, arrived in that dark cavern, and seeing that sleeping man covered with a yellow robe, thought within himself that it was Krishna deceitfully sleening

Maharaj ' reflecting thus within himself, angrily giving a kick to that sleeping one, Kalayaman said, "O trickster! are you pre tending to sleep tranquilly, like an honest man? Get up, I am about to kill thee immediately" Speaking thus, he snatched away the silk dress from off him. He awake from sleep, and when he angrily looked towards this [Kalay aman], the latter, being burnt up, was reduced to ashes On hearing these words, King Parikshit said -

"O Sukadet ! explain this and say, Who was he who had gone and stayed in the cave?

Why did the other become ashes from his glance? Who gave him that great boon?"1

S'ri S'ukadev, the saint, said -Lord of the Earth! Muchukund. .. the son of Khattri Manadhata, of the Ikshwaku race, was exceed ingly strong and very powerful, whose fame in breaking to pieces the armies of his enemies was spread through the nine regions of the earth Once all the gods, harassed by the Asuras, greatly alarmed, came to Muchukund, and very submissively said, "Maharay! the Asuras have greatly increased, now we cannot escape from their hands, quickly protect us. This custom has come down traditionally, that whenever gods, saints, or rishis became weak, Kshatriyas assisted them?

On hearing these words, Muchukund accompanied them, and went and began to combat with the Asuras In this contest several ages were passed in fighting. Then the gods said to Muchukund, " Maharaj I you have undergone much fatigue on

¹ The boon is the power of consum ng another with a glance

our account, now sit down somewhere and rest wourself and give the body ease

For a long time you have fought, your wealth, house, together with your family, are gone

No one of yours remains there, therefore now do not set out for home

Go wherever else you are inclined." Hearing this, Muchu kund said to the gods, "Lords of Compassion! please kindly point out to me some retired spot, where I may go and sleep tranguilly, and no one may wake me." On hearing these words being pleased, the gods said to Muchukund, "Maharai! please go into a cave in the Dhawalagiri mountain, and sleep, no one will wake you there, and if anyone, knowingly or unknowingly shall go there and wake you, then, on seeing him, he shall he consumed to ashes by your glance"

Having related the story thus far, Sri S'ukadey Ii said to the King -Maharat having thus obtained the boon from the gods. Muchukund remained in that cave, hence, as soon as his glance fell upon him. Kålavaman was burnt to ashes Afterwards. the abode of compassion, Kanh, the benefactor of worshippers, cloud coloured, moon faced, lotus eyed, becoming four armed, bearing the shell, discus, club, and lotus, peacock crowned, with Makara shaped earring,1 wearing a floral wreath and vellow silken robes, revealed himself to Muchukund. On seeing the form of the Lord, he prostrated himself flat on the earth.2 then rising up, with joined hands, said, "Lord of Compassion 1 as you. having entered this very dark cave, by causing light have dispelled darkness, so now, by kindly imparting the mystery of your hame, remove the doubt of my mind also '

Sri Krishna Chand said, "My births, actions, and qualities are manifold, they can, by no means, be reckoned, though anvone should reckon ever so much , but I will relate the mystery of this birth, hear it -On the present occasion I took birth in the louse of Vasudey, therefore my name became Vasudey, and I alone, having killed Kans, along with all the Asuras, have re moved the burden of the earth And seventeen times, Jurasindhu. with forces of twenty three complete armies each, advanced to make war, he also was defeated by me alone And this Kalaya man, bringing a crowd of three karors of barbarians, came to fight he, by your glance, is burnt to death" As soon as these words had asped from the mouth of the Lord, having beard them. Muchukund became wise, then he said, "Maharaj! your illin

Let SIRRIY B a INDUSION BUT THE TREATOR B AS BE REDICTED IN A THE STREET BY THE STREET

¹ The Makara is a fabulous an mal regarded as an emblem of Kama, the god

sion is predominant, it has fascinated the whole world. By reason of it, no one keeps in balance any remembrance or understanding

You perform acts for the happiness of all, therefore you endure great affliction.

As a bone pricks a dog's mouth, he sucks his own blood, He thinks it oozes from that very bone, he esteems a mis

He thinks it oozes from that very bone, he esteems a fortune happiness

And, Maharat! he who has come into this world, without your kindness is not able to issue from this dark well in the form of an abode therefore I also am anxious as to how I shall escane from the house formed well." Sri Krishna It said "Listen, Muchukund | the matter is just as thou hast said, but I am pointing out the method of thy salvation, do thou do it Thou, having obtained sovereignty, for territory, wealth, and women, committed grievous injustice, that, unless penance be performed, will not leave you, therefore, having gone into the porthern region, do thou perform austerity. Having ahandoned this your body, then thou wilt take birth in the house of a Rishi then thou wilt obtain deliverance" Maharai! when Muchu kund heard these words, he thought thus, "Now the Kali Yug is come " Thinking this, he took leave from the Lord, and having prostrated himself, and perambulated round. Muchukund went to Badrinath, and Sri Krishna Chand It came into Mathura, and said to Balaram .-

"I have extirpated Kalayaman, and sent Muchukund to the district of Badri ,

The army of Kalayaman is dense, that has encompassed our Mathura,

Come, let us slay the barbarians there, and remove the burden of the whole earth"

Having spoken thus, Sri Krishna Chand, taking Haladhir with him, issued from the city of Mathura and came where Kålajaman's army was drawn up, and, on coming, both begin to fight with it. At length, when, by fighting on, the army of bar barians was all slain by the Lord, he said to Bardex Ji, "Brother" now we should take all the wealth of Vithurd and end it to Nwink!" Bladram Ji said, "Very will." Then Sri Airshna Chand had all the wealth of Muhura brought out, and had bladen on buffaloes, carts, camels, and elephants, and sent it to Dwärak! In the meantime, Jurlandhin, again tiking tucnif three complets armses, addanced against the city of Mathura Then Sri Krishna and Balaram, in great agustion, issued forth, and going in his presence, showed themselves and fied away, in order to obliterate the distress of his mind. Then the minister said to Jurlandhin, "Maharaf I who is ostrong as to stand before said to Jurlandhin," Maharaf I who is ostrong as to stand before

¹ Lif , . thy crowing [the ocean of repeated existences]

your Majesty? See' these two brothers krishna and Balaram, having abandoned all wealth and home, taking their lives only, through fear of you, are fleeing away naked footed "I Hearing these words from the adviser, Jurásindhu also pursued them with his army, thus louddy exclaming.—

"Why are you fleeing away timidly? make a stand and do something,

Why are you stumbling, recovering yourselves, and trembling so violently? Your death is come near."

Having related this much of the story, Sri Sukadev, the sunt, said—Lord of the Earth 1 when Sri Krishna and Balades Ji, having fied, showed the manner of mankind, then all the recent gard departed from the heart of Juriandhu, and he became greatly delighted, such that any description of it is impossible Alteruards Sri Krishna and Balartin, feeing on, acceeded a mountain, named Gautam, which was eleven yours high, and went and stood on its summer.

Seeing that, Jurasindhu loudly exclaimed, ' Balabhadra and Mutan have ascended the neak

Now how will they escape from us? Set fire to this

As soon as this direction had issued from the mouth of Intraundhu, all the Awaris went and surrounded that mountain and bringing wood and doors from every town and village, single the mail around Placing on that old oftens saturated with give and of, they set free to: When the fire bis stitutated with give and of, they set free to: When the fire bis set and the mountain, those to brothers took the roat from there are the properties of the mountain was burnt to able the properties of the mountain and the state of the properties o

Having related thins much of the story, S.n. Sukadev Ji said to the King.—Maharal in this way, having decreved Jurasindhu, Sri Krishna and Balaram went and dwelt in Dwaraka, and Jurasindhu alo, going from the town of Mathurd, taking all his army, making great rejoicings, being free from doubt, returned hone.

Active the about, but thiomatic change in construction here Let, "S'et Ersthaa and Balwam fleeing on, there was a mountain named Gautam eleven Paymen high they accorded that," See

¹ prd v ie bidgud means "to fly for one s hic", mange pt on "naked feet," a necessary consequence of any attempt to run in Indian shoes

CHAPTER IIII.

The marriage of Balaram with Rewatt—The birth of Rukmini at kundalpur— Her beauty—Her father discusses in council a suitable husband for her krishna is generally accepted—Rukma missis on the choice of S isupal— Rukmini sends to Krishna to lay her heart at his feet

S'rî S'ukanev, the saint, said -Maharai! now hear the con tinuation of the story When Sri Krishna Chand, the source of joy, having killed Kâlayaman sayed Muchikund, deceived Jura sindhu, and taken Baladev II with him, he went into Dwaraka, then life came into the souls of all the Vadubaness and hanniness was diffused in the whole town All the citizens began to live in peace and happiness. Meanwhile, after a certain time, one day, several Yadubansıs went to Raja Ugrasen and said, "Maharaj Balaram's marriage should now somehow be effected, because he is become canable." On hearing these words Rai3 Ugrasen called a Brâhman, and instructing him carefully, said, "O god do you go somewhere, and having seen a good family and house, effect the betrothal of Balaram Is and return." Having spoken thus and having sent for role,1 unbroken rice, a silver coin, and a coco1 nut, Ugrasen Ji made the sectarial mark on the Brahman. gave him the com and the cocoa nut, and dismissed him He, proceeding on, went to the abode of Raja Rewat, in the country of Arnta, and having betrothed Balaram Is to his danghter Rewall and fixed the auspicious moment, he caused the tika to be brought by his (Rewat's) Brahman, and brought him to Raia Ugrasen in Dwaraka, and he related all that had occurred there On hearing it, Raja Ugrasen, being exceedingly pleased, called for that Brahman who had conveyed the tiku, caused a festivity to be prepared, and accepted the nuptial gifts, and having presented him with much wealth, dismissed him Afterwards, himself accompanied by all the Yadubansis, with much pomp, going into the country of Arnta, effected the marriage of Balaram II

Having related thus much of the story, Sri Sukades, the sant, sad to the King—Lord of the Erth! in this way all the Yadubans's effected the marriage of Balades Ji, and Sri Krishna Chand Ji Inmest Jaione, talking his brother, went mot Kundalpur, and having fought with Rålshasss, sezzed Rukmin, the daughter of Binshmak. Nares, the betroched of Signidi, and bringing her to his house, married her Hearing this, King Parikshit usled Sri Sukades Ji —Ocean ef Compassion! in what way did Sri

h roll is a mixture of rice, turmeric, alam, and some acid, used by Hindús to make the sectarial mark on the forehead.
2 The Adr of the Conjunctive Participle has here the force of ed in English.

^{111, &}quot;He tilak ed that Brahman"
The tilak er the nuptial gifts which the relatives of the bride have to send to the briderroom

Krishna Chand go into Kundalpur, slay the Asuras, and bring away Rukmini, the daughter of Bhishmak? Explain that to me

S'n Sukadev II said —Maharā! please listen attentusely, I will expound the whole my stery of that place. There is a city aimed Kuedalpur in the country of Vidarbh, there is a king named Bhishmak, whose fame is spread all around. In his house SrI Silā Ji went, and took incurnate form. As soon as the daughter was born, Raga Bhishmak, sent for the astrologers. They came, fixed the auspicious moment, fixed don Rukmin as the name of the gurl, and said, "Maharaj I it is our opinion that this girl will be exceedingly well disposed, good natured, a treasury of beauty, and in good qualities the equal of Lakshmi, and that she will be married to the Add Purush."

As soon as this statement issued from the mouth of the astrologers, Raja Bhishmak, feeling very happy, made great rejoicing, and gave a good deal to some Brahmans. Afterwards, that gril began to grow up day by day, like a digit of the moon, and sporting about in childish play, gave pleasure to her parents. Meanwhile she became somewhat older, then she began to play many different kinds of surprising games with her friends and companions. One day, that gril with eyes like a deer, voice like a cuckoo, with eye lash like the Champak flower, and face like the moon, went to play blind man's buff with her firends. Then at the time of play all the companions began to say to her, "Rukmail' thou art come to spoil our fun, for where thou art hiding in the dark with us, there is light from thy moon like face, therefore we cannot hide." Hearing this, she smiled and remained silent.

Having related the tale thus far, Sri S'ukadev said —Maharaj! in this way she was sporting with her firends, and day by day her beauty was doubling, when unexpectedly? Narad ji came into Kundaipur, and, having seen Rukmint, went into Dwaraka to Sri Krishaa Chand, and said to him, "Mahraj! in Kundaipur, in the house of Raja Bhishmak, there is born a daughter, a mine of beauty, excellence, and amability, the nval of 2 Lashim, is he is suitable for you." From the time when this secret was heard from Narad, the saint, Hart set his mind upon her night and day Maharaj! by this process Sri Krishaa Chand heard of the name and qualities of Rukmint, and I will relate hos Rukmint heard of the name and fame of the Lord. On one occasion, several mendicants from various countries went into Kundaipur, and celebrated the gloftes of St Krishaa Chand, recounting how the

I For Sild hi read Said Ja in text Sita was the bride of the illustrious hero

The ke marks transit on of thought, and the phrase implies that the visit occurred in the midst of the circumstances related in a somewhat unexpected manner.
For ki read ki

The verb run pand means 'to get to hear ' to come to know of' but there is no Nomunative in the sentence and Lallu Lal has treated it as a Passive.

This may equally nell be rendered by fixed his heart."

Lord took birth in Mathura, and having gone into Gokul and Brindaban and joined the cowherd lads, indulged in childish sports, and having slain the Asuras, and removed the burden of the earth, had given happiness to the Yadubansis On hearing of the actions of Hari all the citizens with great astonishment began to say among themselves, "When shall we see with our eves him of whose sports we have heard with our ears?" In the midst of this, by some means the mendicants went into the court of Raia Bhishmak and began to celebrate the exploits and virtues of the Lord Then-

The heautiful Rulmint ascended a halcony, the sound of Harı s actions fell on her ears.

She is astonished, her mind is spell bound, then, purping she wishes to see .

Having heard, the Princes remained attentive, the creeping plant of love sprang up in her bosom

The beautiful one was absorbed and agitated with emotion. Harris virtues dentised her of consciousness and scuse

Having spoken thus, S'ri Sukadev II said -Lord of the Earth! in this way Sri Rukmini Ji heard of the fame and name of the Lord Then, from that very day, might and day, during the eight watches or sixty four ghars, she continues thinking of him while sleeping, waking, sitting, standing, walking, moving about, cating, drinking, or playing, and is constantly celebrating his virtues Continually she rises early in the morning, and having bathed and made an earthen image of Gauri's and having officed role, unbroken rice, and flowers, and propitiated her with incense, lamps, and consecrated food, with joined hands and bowed head, constantly says before her .-

"Do you, O Gaurit have pity on me, give the Lord of the Yadus for husband, and remove my affliction"

In this way Rukminl began to pass her time. One day she was playing with her companions, when Risa Bhishmak, seeing her, thinking within himself, began to say, "This one is now become marriageable, should we not speedily give her some where, people will ridicule us. It is end that, 'In whose house there may be a grown up drughter, his alms groung, cirtuous conduct, prayer, and penance, are useless, because from what is done, no virtue accrues, until he be discharged from the debt due to his daughter " 3 Having reflected thus R44 Bhlshmak

A sacred obligation sents on every Heads to see that his daughter is not unmarried when she a tales referry

I These are alterns over eat reto the for the whole way large in the wife of Sith Lard "the bell and "a a name of the fool ess I know the wife of Sith I a the word Gaure or Gaure is I are to ell necasive I old not being under the name cable age, she herself was a gone and therefore turned to I fresti under the from Gaur. The word also means " turmeric," a colorr used in marriage ceremonies.

came into his court, and summoning all his councillors and family folk, said, "Brothers! my daughter is become marriageable, on this account we should search somewhere for a respectable, vir

tuous, handsome, and well disposed husband "

On hearing these words, those people recointed the family, situes, personal appearance, and provess of the kings of various countries, but what anyone said made no impression on the mind of Raja Bilshmas. Then his eldest son, whose name was Rukima, began to say, "Father! Is stipul, the king of the city of Chander, is very powerful, and in every respect our equal. Let us betroth Rokimit to him there, and get reputation in the world "Maharaji" when the king made as if he did not hear what he also said, then his propages son Ruharkes and

"Father I let us give Rukmin! to, Krishna, let us betroth her to Vasudev."1

Hearing this, Bhishmak says delightedly, "O son! thou hist said well.2"

Thou, child I art much wiser than all, I approve of what you said

It is said.-

By inquiring of small and great, make your resolve sure, Accept the gist of the statement, this is the way of the world"

Having spoken thus, Raia Bhishmak added, "This is good counsel uttered by Rukmakes Among the Yadubansis, Raja Surasen has become very famous and powerful, Vasudev Jl is his How great are they in whose house the Adi Purush, the indestructible, god of all gods, Sri Krishna Chand Ji, took birth, and destroyed the very powerful Kans and the other Rakshasas, and having removed the burden of the earth, gave splendour to the Yadu family and gave happiness to the subjects as well as all the Yadubausis! So, if we give Rukmin! to Sri Krishna Chand Ji, Lord of Dwaraka, then we shall acquire fame and greatness in the world" On hearing these words, all the members of the assembly, being greatly pleased, said, "Maharaj I this has been thought out by you, such a husband and house will not be met with elsewhere. This is best that we should marry Rukmini to Sri Krishna Chand alone " Maharaj when all the members of the council had thus spoken then Raja Bhishmak's eldest son. whose name was Rukma, hearing it, petulantly said,-

"These great blockheads are talking without understanding, they do not know Krishua's circumstances,

¹ Varudev is used for Varudev in text on account of the metre then is for farm by thee. ¹⁷ Th s is made clear by Pandir Vogadhyan Misra s punctuation 1 kall, furl the midt hat.

He has remained sixteen years with Nand, then everyone

Clothed in a blanket he grazed cows, seated in the cow-field he ate his labourer's fare,

He is a village cowherd. What is there stable about his genealogy? Whose son can we call him, the secret of whose very parents is unknown? One thinks him of Nand the cowherd, another esteems him as 10 Vasudev, but up to the present time no one has yet discovered the secret as to whose son Krishna is, therefore anyone says what comes in his mind. Maharaj! every body, knows and respects us, but when did the Yudubads become lungs? What does it signify that, a short time since, by strength, they have acquired greatness, the former stain will not now pass away. He is called the servant of Ugrasen, shall we get any fame in the world by a betrothal with him? It is said. "Marriage, enmity, and friendship should be mide with equals then lastre is obtained." If we gue her to krishin, people will say. The brother in lan 2 of acowherd!" From that all our name.

and fame will depart " Mahary! having spoken thus, Rukma added. "S supil the king of the city of Chanders, is very strong and powerful, from fear of him all tremble violently, and rovalts has come down in his house from antiquity, therefore it is now best that Ruhmini should be given to him, and Krishna's name even should not again be brought before me' On hearing these words the people of the council, through fear, feeling deep regret in their hearts, remained silent, and Rija Bhishmak also said nothing Hereupon, Rukma, summoning astrologers, fixed the propitious day and moment, and sent the nuptral gut to Raja Sasupal place, by the hand of a Brahman I lift Brahman, taking the nuptial gift, proceeded on, and going into the city of Chinderl arrived in the court of Raji Sisupal On seeing him, the king making obersance, asked the Brahman, "Tell mer O Dismits ! whence come you? and with what object are you come?", The? that Brahman, giving a blessing, related all the circumstances of On hearing him, being plea ed Rha Sifupal, sum moning his Purolit, accepted the nuptial gifts, and giving some thing considerable to that Brahman, dismissed him Afternar le he mysted Jurasindhu and all other kings of the various countries They, each bringing his army, came, then this ene also taking his army, went forth to the marriage. That Brilmin came and teld Raja Bhi hmak that he had taken the nuptual gaft saying ' Maharip! I, having given the present to Rija Sidopil am

* A grossly imm wal inn en to is conveyed goler th a term

¹ This use of Last to express "181" is very blomaic.
1 Here we have two route Armite Pasa very parallel to ekild pe "it all rould be with ed. In I an ablot the Lastice is regularly formed by the insert in off. In both cases it has starting of the Sandar I because from

returned, he, with much pomp, leading the marriage procession

is coming to the wedding, do you do your duty "

Hearing this, Raja Binshmak, at first, was greatly dejected, afterwards, having reflected somewhat, he went into the palace and told his queen. She, having heard, inviting musicans and all the ladies of the family, had festivites prepared, and began to berform all the customary cerenomes of marriage. Then the king, coming out, ordered his chiefs and ministers to collect longether all the things which they should have in the marriage of a gif. On receiving the king's order, the advisers and chiefs are prepared and sent for energything immediately, and brought and laid them before him. The people saw and heard, then this rumour spread about the city, that the marriage of Rumani with Sri Krishna Chand was in progress, that the wicked Rukma did not allow to take olice. In our till will be with Srishna Chand was in progress, that the wicked Rukma did not allow to take olice. In our till in the Wishnall control of the source of the

Having related the story thus far, Sri Sukadev Ji said to King Parkkint — Lord of the Earth 1 in the city, then, this was the talk in each house, and in the palace the women, suging and playing muse, were performing the customary ceremonies. The Brahmans, rectung and recting the Vedas, were having the Brahmans, rectung and recting the Vedas, were having the marriage ceremones performed. In various places drums were being featen in the ground, golden vessels were being filled, and the people were placing them down, and garlands and wreaths of flowers they were fistening, and in one direction the cutzens were sweeping and cleaning, quite separately, the markets, roads, and squirres, and covering them with silk curopus. In this way both in and out of the house a bustle was going on, when, just then, two or three friends went and said to Rushmur.

"Rukma has given thee to S'isupal, now, Rukmini' thou hast become a queen"

Thinking, and bowing her head, she said, "The Lord of the World is mine, by heart, acknowledgment, and vow!"

Haing said this, Rukmini, in much anxiety, sent for a Brahman, and jouring het hands, supplicated and extolled him highly, and having explained to him all het desire, said "Mahāraj I take my message to Durakā, and deinering it to the Lord of Dawarak, get him to come with you, then I shall be deepli grateful to you, and shall know this, that you alone, com passionately, here given me Sri Krishina as huskond"

On hearing these words the Brahman said, "Good! tell me

The shornes of verb or suffer on sate the one word serv of me render, the remains very closure. Entwards, is altergether worg, Hollengs cauties the upport and that is all. The Sakhé Ságar gives the clae by the processed was presented as a sufficient of the processed of the same state of the same

the message and I will take it, and will repeat it to Sri Krishni He is the Lord of Compassion, if he will condescend to come with me, I will bring him" When this declaration had issued from the mouth of the Brahman, Rukmini, at once writing an affectionate letter, gave it into his possession, and said, "Give the letter to Sri Krishna Chand, the source of 101, and tell him from me, that this servant, with joined hands and great humility, says that 'You are the Searcher of Hearts, and know the thoughts 1 of every mind what more shall I say? I have taken refuge with you, now my modesty is your affair,2 do that by which it may be preserved, and, coming to this servant, speedily reveal vourself!"

Maharar! this having been said and heard when Rukmini dismissed the Brihman, he, meditating on the Lord and calling on his name, set out for Dwarska, and, through his desire for Harn, arrived there at the mere saying of a word 3 Going there, he saw that the city is in the midst of the sen, and that all around it there are very great mountains, and woods and groves give their splendour, in which the cries of various animals and the notes of birds resound, and beautiful likes filled with pure water in which lotuses are blooming, upon which swarms on swarms of bees are humming, and, on the bank, geese and cranes are disporting themselves, gardens of fruits and flowers of various kinds extend for miles, on the borders of these betel gardens are flourishing. At the pits and wells, gardeners are standing, sing ing sweet melodies, working the water wheels and buckets, and irrigating with water high and low objects, and crowds upon crowds of water bearing women were at the landing stairs

Beholding this beauty, and being delighted, as that Brihman advanced onwards, what does he see? All around the city is a very lefty ramourt, in which are four extenses, in which are gold inlaid and jewel studded panels, and within the city are glittering gold, silver, and jewel studded, five-storesed and seven storcyed pilaces, so high that they conversed with the clouds, the spires and pinnacles of which are brilliant as lightning Various coloured flags and standards are fluttering . fre maindows casements, apertures, and lattice work, fragrant odours are emanating, at each door are placed posts of sprouting plantain and golden vessels filled garlands and wreaths are suspended, and in every house joyful instruments are sounding, in various places, stories, legends, and conservations about Hirr are going in, the eighteen castes are dwelling in ease and happiness, and the discus called Sudarian protects the city

Having related the story thus fir, Srl Sukales 31 said -

¹ The worl Att is here un lerstool

^{*} Not ce the Daire Dipor meaning that the thing spoken of the related of inference of the person all freshold

in the time replied fie the a crance of a wort," ur ' imme Mean ne distely !

Rājā! looking on at such a beautiful and pleasing city of Dwārakā, that Brāhman entered and stood in the court of Raja Ugrasen, and giving a benediction, he asked, "Where is S'ir Krishur Chand?" Then someone pointed out to him the palace of Han When he went and stood there, the door porter, seeing him, prostrated himself and asked,—

"Who are you, and whence come? The letter of what country have you brought?"

He said, "I am a Brâhman, and a resident of Kundalmir I am come to deliver the letter of Rukmini, the daughter of Raja Bhishmal, to S'ri Krishna Chand" On hearing these words. the door keener said, "Maharai I Sir, be pleased to enter the palace S'ri Krishna Chand is opposite, resplendent on a throne?
Having heard that statement, the Brahman went inside, then Harr, on seeing him, descended from the throne, prostrated him self, and showed great respect, and placing him on the throne, washed his feet, and drank his foot-water, and began to perform the service which one renders to a tutelary deity. At length, having applied fragrant unguents, and bathed and washed him, and caused him to partake of six flavoured food, next, he maye betel, and perfumed him with saffron and sandal, placed on him a necklace of flowers, conducted him into a newelled palace, and caused him to repose on a handsome sewel studded couch Maharai I he also fatigued by the journey was very tired indeed.1 on lying down he obtained rest, and slept Sri Krishna II, for a certain time, then, sat there desirous of hearing what he had to say He was constantly saying in his immost heart, "Now he will get up. Now he will get up ' At last, when he saw that he did not rise, scating himself at his feet, he began to rub his feet Hereupon his sleep was broken, and he arose and sat up Then Harr, inquiring after his welfare, asked .-

"Is your king and country well?2 Tell us your com-

What purpose are you come for, and by showing yourself have given us happiness?"

The Brillman vaid, "Abode of Compassion! please give heed and listen, I am about to relate the cause of my coming and listen, I am about to relate the cause of my coming Whilitag! the daughter of Rijl Bhishmak of Kundalpur, since whe heard your name and excellence, has inght and day con tinued meditating on you, and wis distroors of serving the lotus feet, and an opportunity even occurred, but the affair mis

"Imminate theel? be prived as one wer!; it is the list equivalent of immiled. Bitch Hollings and Lustwick have on berttood tanken to be a form of tank "the body," or "person," and have thus missed the mean og of the verse

¹ Not ce the structure of this most is must esentence. The phrase left 4.8 hard "defeated by the road," or dead best by the yourney", and thold to the hit red indeed he was, very "Such forms are thoroughly col oqual "Isminanni shoul) he prived as one went; it is the Iraj equivalent of

carned." The Lord said, "How was that?" The Brahman replied. "Compassionate to the lowly! one day Rus Rhishmak. having summoned all his family and the members of his council. said. Brothers! the daughter is become fit for marriage, now a husband for her should be settled upon? As soon as this sneech had issued from the mouth of the king they recounted the family, the virtues, the renutation, and valour of several different kings, but they made no impression on his mind1 Then Rukmakes mentioned your name, then, being pleased, the king approved of what he had said, and said to them all. Brothers! in my mind, what this has said has become a line of stone. 2 what do you say? They said. Mahara 1 if the three worlds were to be searched still such another house and bride groom would not be found, therefore, it is how fitting that no delay should occur, Rukmuni's marriage should speedilt take place with S'ri Krishna Chand' Maharai this affair had been resolved on, whereupon Rukma interposed, and betrothed Rukmin to Sisupal Now he, bringing with him the whole army of Asuras, has advanced to the marriage "

Having related the story thus far, Sri Sukadev Ji said —Lord of the Earth! that Brähman having thus related all the news, gave the letter of Rukamin Ji into the possession of Hari The Lord very affectionately took the letter, and clasped it to his bosom and having read it, was pleased, and said to the Brahman, "Divinity! be anxious on no point. I, having gone with you, and having destroyed the Assuras, will fulfill her wish." Having heard this the Brähman was comforted, but Hari, thinking of

Rukmini, began to be anxious

CHAPTER LIV

Krishna hurries to Kusdalpur to secure Rukm ni—He is followed by Ealarlim with an urmy—Rukmun s anverty as to his timely arrival—Krishna by arrangement, meets Rukmuni at a temple of Devi, and carries her off

SRI SUKADEV Jî said -O King! S'ri Krishna Chand, having thus fortified the Brahman, added,-

- "As, by friction, having kindled, they draw forth fire from wood,
- So I will bring the beautiful one, having destroyed the army of Asuras?"

That is, ' they did not meet his incl nation,'
That is, 'is engraven on my mind

Having said this, then putting on nice clothes and ornaments which were pleasing, and going to Rijá Ugrasen, the Lord, having joined his hands, said, "Mahāraj 'Bhishmak, the king of Kundaipur, having written a letter about the giving away of his daughter, by means of his Purohit, has invited me alone. If you command me, I will ro, and marry he hundre!"

Having heard, Ugrasen says thus, "Why rests your heart on a distant country?

You are going there alone, Murari! Let no discord arise

Then who will convey to us here intelligence of you?"
Having spoken thus, Ugrasen added, "Good! if you wish to go
there, then do both you brothers go, with all your armies, and
having effected the mirriage, speedily set out back. Do not
quarted and wrangle with any oue there, becrues should you be
long lived, then many beautiful ones will come and remain with
you." On receiving the order, Sn. Krishia Chand said,
"Maharaj" you have spoken truly, but I am going on ahead,
you will please send Balaram Ji, with the arm, afterwards."

Having spoken thus, Hari, having taken leave of Ugrasen and Vasudev, came towards that Brahman, and sent for his charioteer Darak, and the chariot He, on receiving the Lord's command, immediately toked the four horsed charget. Then Sri Krishna Chand ascended it, and placing the Brahman beside him, set out from Dwaraka towards Kundalpur When they issued from the city, what do they see? Herds and herds of deer are running along on the right side, and, in front, a lion and lioness, with their prey, are approaching, roaring Having seen this pro pitious omen, the Brahman, having reflected in his mind, said, 'Maharaj I now, from seeing this omen, this occurs to me, that just as these, having accomplished their object, are approaching such a such a sure accomplished your object, will come?"
Sri Krishna Chand said, By your kindness ! Having said thi, Hari, advanced beyond that place, and visiting various new countries cities, and villages, arrived in Kundalpur Then be saw there that in various places, from the objects provided for the marriage which were placed ready, the beauty of the city was much enhancer(2

The lanes are swept, the squares have awnings they are sprinkled with perfume and sandal,

Spinach and betel were formed into bunches and between each golden cocoa nuts were inserted

¹ A common method of styring "Thank you implying that what may have occurred has resulted from the kindness of the inquirer".

² The phrase aur ki aur other of other 's common colloquially. It implies that one co du on has become another condition the grader of the

[&]quot;The phrase are ke are other of other" is common colloqually. It im plues that one co die on has become another conduction the gender of the gentival sign changing with it e idea alloded to. Here it is chiath beauty, and therefore, the terminant form it used. It is parallel to dim ke rate hoggs of day in gl became, that is, day became right,

Green leaves, fruits, and flowers, in profusion, at every house, wreaths

Flags, banners and girlands are stretched, and handsome

And in every house there was soy. Mahirti such, indeed was the solendour of this city. And in the palace the festivities which were going on how can amone describe them? Only when seen is that no sible. Afterwards Sri Krishin, having seen the whole city, came and encamped in an enclosure of Rha Bhishmak, and having scated hunself in the cool shade, and become root he said to that Briliman "District I sout first go and appound the news of my arread to Rulmint II that she may be comforted and erief removed from her mind, afterwards come and let me know the private matters there, that I may then desire the remedy. The Brahman said, "Lord of Compassion" to day is the first day of the marriage there is great bustle and nome in the palace I am going, but should I find Rukmini Ji alone, I will import to her the secret of your coming" Having spoken thus the Brahman went thence Maharard on this side Harr, then, arrived quietly and alone, and, on the other side Sidupal, bringing all the Asura army, with Jurasmelliu, came with such pomp that it had no bounds, and came with such a crowd that, by the weight, Seshanda began to totter and the earth to overturn Having received notice of his coming, Raja Bhishmak went forward to receive him, with his councillors and the members of his family, and having advanced very courteously to meet them, and having invested them in wedding garments and presented them with jewel studded weapons and ornaments, and elephants and horses, conducted them into the city, and gave them a reception room , then he respectfully provided them with food and drink

Having related the story thus far, Sri Sukadov, the saint said — Maharaj I i mi now stating the intermediate story, please listen attentively. When Sri Arishna Chrind set out from Dwhraka then all the Yndubansis went and said to Raja Ugrasen.

Maharaj we have heard that Rya Si upil with the whole remy of Asures and Jurisindhu is come into kengalpur to a marring, and that Hari has gone, there does we know that there will be a combat there between him and Sri Krishna J. knowing this even, how can we become indifferent, and abundoning Hari stay here? our inclination does not agree to this. For the rest, let what you order be done? 3

¹ S eshanag is the thousand headed is ake who is supposed to support the world.
² A janualid is a place provided in a brides louse for the reception of the

numerous tra n which accompanies the bridegroom

That is we are ready to carry out your instruct one in anyth no necessary to give effect to our wishes

On hearing this statement, Råiå Ugrasen, heing exceeding alarmed, and disquieted, called Balaram lito him, and explaining the matter, said, "Do you take all my army, and speedily go to Kundalpur before the arrival 1 of S'ri Krishna, and get him to come back with you" On receiving the king's command, Baladev Ji, having collected fifty six karars of Yadayas set out for Kundalmir Then the army of elephants-black, white, and smoke tintedanneared like a mass of cloud, and their perfectly white teeth. like rows of cranes . the drum resounded like thunder, and the weapons were plattering like lightning, troops and troops of horse soldiers, wearing red and yellow dresses, were seen hither and thither rows upon rows of chariots were going along. glittering Looking on upon the splendour or these, and delighted, the gods, with much friendship, each seated in his car, to Sri Krishna Chand, the root of joy While this was going on, taking all the army, and proceeding on, just as Hari arrived in Kundalpur, Balaram Is also arrived there Having related thus, Sri Sukadev II added - Maharai Sri Krishna Chand, the ocean of beauty, the light of the world, had in this way reached Kundalpur, but Rukmini, not having heard the news of his comme.-

Dissatisfied, she looks all around, as the moon becomes dimmed at dawn,

Great anxiety increased in the heart of the beautiful one she gazed, standing on a lofty balcony.

Ascending repeatedly she peeps through casement and door, from her eyes a stream of water is released,

Dissatisfied with clouded mind, she draws deep sighs, Agitated, with water raining from her eyes, reflecting sadly,

'Why has Har not yet come? his name, indeed, is Searcher of Hearts. 'What fault has occurred through me, such that hi, has sot yet thought of me? Has not the Brahman arrived there? Or, thanking me ugly, has Har no relance or affection for me? 'Or, hearing of the coming of Jurásindhu, has the Lord not come? 'To morrow is the wedding day, and the Asura has come. Should be to morrow take my hand, then how shall this sinful soul survive without Har? 'Prayer, perance, lows, and religious duty have not protected me? now what shall I do, and where shall I go? Stsupal has come with his marriage procession, why does the Lord, Compassionate to the Lowly, delay?'

When these words had assued from the mouth of Rukmini,

The repetition of ma fahamehic implies a continuation of the idea meaning in the course of his not arriving 'that is 'before he arrives' 'are ond to come into protection to a t as protector, is a form parallel with the more common dat a dead, *to come into use, to be useful

then a friend said, "How will Harr come into a far country with out the permission of his father and relatives?" And another said "He whose name is Searcher of Hearts, and Compassionate to the Lowly, cannot live without coming Rukmin! be com forted he not distressed. My heart is filled with this assurance that someone will come immediately and say that Hari has come" Maharail those two were chattering on thus between themselves, when, in the midst of it. 1 the Brâhman came, and pronouncing a blessing, said, "S'ri Krishna Chand Ji has come, and is encamped in the royal enclosure, and Balades Ji, bringing all the army, is coming afterwards." Upon seeing the Brahman and hearing these words, life came into the soul of Rukmini li, and she then felt such happiness as a devotee feels when he has attained the reward of his austerity

Afterwards Sri Rukmini Ji, joining her hands and inclining her head, said in the presence of that Brahman. "To day you having come and announced the arrival of Harr have given me life, what shall I give in return? Were I to give the illusion? of the three worlds. I should still not be free from the obligation I owe you" Having spoken thus, she restrained herself, and remained abashed Then that Brahman, being highly gratified, pronouncing a benediction, rose from thence, and went to Raja Bhishmak And he explained everything, and told him of the circumstances of the arrival of S'ri Krishna On hearing the authentic account, Raia Bhishmak arose and hastened, and, pro ceeding on came where S'ri Krishna and Balaram, the abode of happiness, were staying in the enclosure. On coming, he prostrated with the eight members.3 and standing in his presence, with hands joined, Raia Bhishmak said.—

"You, O Hari! are the word of my sheart .4 how shall I utter what the wicked have done?

Now my desire is fully accomplished, in that you have come and revealed yourself" Having thus spoken, and provided tents for the Lord, Raja Bhishmak came to his own house, and anxiqusly began to sav.—

I The phrase wasse men refers to the manner of what was taking place, and implies that "while things were going on in the manner just described, the Irahman came, &c The more common tine men refers, of course, to quantity, and impl es that on so much having taken place, something fresh occurs

and imple es that on so much having taken pince, something fresh occurs

'The nedgy's, or "islasson," implies all those fanode realizes which constitute
the illusion of existence, and, therefore, it implies "wealth," "power," dc, in
fact, "the whole universe"

'See note.', p 49

"The word of only heart," means, the word constantly thought of, or the
name perpetually invoked. It is strange that, although Eastwock refers to his
passage in the Vonbelary, and explain it properly, be yet follows Holdings if
his translation, and renders fact by "root", because, apparently, it is the name
of errore toy! It is not impossible that the expression in the Text may be fin apocopated form of the common phrase man vach karm, "thought, word, and deed. In this case, the import would be similar, implying that Hari was the speaker's all in all

"Everyone knows the exploits of Hari, who knows what will now take place?"

And all the citizens, both women and men, coming where Sn Kishna and Baladev were, and bowing their heads, and singing the praises of the Lord, and eulograng, were thus saying among themselves, "Sri Kirshna alone is the fitting husband of Rukimin Vidhanal grant that this pair may be united, and may he long!" Meanwhile, from something which came into the mind of the wo brothers, they went to see the city. Then in the markets, roads, and squares in which these two brothers were going along, crowds on crowds of men and women were close to them, and showering down flowers, and stretching out their hands, were peaking thus among themselves, and pointing out the Lord —

"Balaram is dressed in blue, Ghanasyam 3 is wearing yellow silk

With earnings tremulous, and crown resting on head, the lotus eyes wish to steal our hearts"

And these were going along looking about them. At length, having seen all the city and the army of Raja Sisupal, they returned to their own camp. And having heard the news of their armval, Raja Bhishmak's eldest son, being exceeding wrathful, went to his father, and began to say, "Tell me truly, at whose invitation has Krishna come here? I have not got at the mystery how he came here numrited. A marriage affair is a matter of happiness, what has this one to do with that? These two deceptive, perverse people go only where they sir up strife. If you wish your own welfare you will tell me the truth. At whose mitation are they conke? I

Maharaj Rukma havng thus threatened ha father, rising up from there, went ma state of perplecity where Rajis S-supal and Juraundhu yerre seated in their assembles, and said to them, Rama and Krishal are come here inform all your people of that, that they may be circuit. On hearing the name of the two brothers, Raja Sidpul, looking back on the exploits of fair's life, was dejected, and began to reflect deeply, and Jurasindhu began to say, "Listen! wherever these two come they stir no some mis chief or other? They are very powerful and deceptive. In Bray they have slain quite easily Kass and the other very great Raik shawas. Do not you think them children, they, fighing with anyone, have never been conquered Sri Krishia aventien missed destroyed my army, when I attacked the eighteenth time,

¹ See note 1, p 140
2 Ghanayan: the dark blue cloud " a name of knubna

³ Notice from harn and machinen harn the Aonal fortified with the Substantive verb. It is really a I resent tense here used in a community of rab tual sense.

he fled and ascended a mountain, and when I set it on fire, he trickily went off to Dwaraka

This one's secret no one has gained, now he has come here to do mischief

He is a trickster, he will practise trickery, by no one will he he understood I

Therefore, now some plan should be desired by which all our reputations may be preserved" When Jurasindhu had said thus much, Rukma spoke thus, "What things are they about which you are so apprehensive? I know them well, that they were wandering about various woods, singing, dancing, playing the flute, and grazing cows What do these rustics I now about . the science of war? Have no anxiety in your mind about any thing, I, in a moment, will slav and repulse Krishna and Balaram, with all the Vadubansis "

S'rı Sukadev Iı said -Mahârâi that day, Rukma, having counselled and encouraged Inrasindhu and Sisupal, returned to his home, and they passed the night in uncertainty. As soon as it was dawn, on the one hand, Raja Sisupiland Jurismdhu, think ing it the marriage day, were engaged in the bustle of setting forth the marriage procession, and, on the other hand, at Rija Bhishmak's place also festivities began to take place. Hercupon Rukmini Ji, on rising up, sent to inform Sri Krishna Chand, through a Brahman, thus, 'Abode of Compassion I to day is the wedding day, when two gharis of day remain, I shall go to wor ship at the temple of Desi, to the east of the city My honour is yours, do that by which it may be preserved?

Afterwards when about one watch of the day had passed, the friends, companions, and women of the family arrived Thuse, on coming, at first having filled a square place in the court, ard with large pearls, and arranged a golden bejewelled seat, seated Rukmini upon it, had her rubbed with oil by seven married women ,2 afterwards, having applied perfumed unguents, bathed and washed her, they adorned her with the sixteen decorations and dressed her in the twelve ornaments, covered hir with a red bodice, and scated her fully prepared Memwhile, about four ghars of the day remained Then Rukmini the young, taking with her all her friends and companions, went, with sounding music, to worship Devi, then Raja Bhishmak made some of his people accompany her for protection

I junyou force is the Bray form of junt fore. This phrase is equivalent to kell te makin jant jame The husbands of the women who perform this office must be I ving at the

The auteen appliances for decoration are:—1 tooth brush; 2 tooth powder; 3 connecte: 4 minutes; 5 saffren, 6, antimony, 7, 1922, Per S hair-ol 9, comb, 10, performe; 11, bettle; 12 paint for teeth and 17 13, 102,00 14 henna 15 flowers 16 rel dye. The twelve ornaments are the largels saffets, note rus 4.6.

Having not the news that the king's daughter was gone out of the city to worship Devi. Râia Sisupal also, from lear of S'ri Krishna Chand, summoned his greatest heroes, champions, braves, valuant men, and soldiers, and having given them most minute? instructions, sent them forth to watch over Rukmint It also, going, with their several weapons elevated, accompanied the king's daughter Then Rukmini Ji, adorned with every ornament. with troops on troops of friends and companions in the shade of a screen, moving along in the environment of the blackest Rak shasas, was as beautiful as the moon with a cluster of stars in the midst of a dark cloud. At length, after a time, moving on, she arrived at the temple of Devi Having gone there and washed her hands and feet, and rinsed her mouth, becoming purified, the king's daughter, at first, with sandal, unbroken rice, flowers, perfumes, lamps, and consecrated food, devoutly worshipped Devi according to the Vedic ritual, afterwards, having caused female Brahmans to be fed with desirable food, and clothed them in nice garments, and drawn the sacred mark with rell,2 and applied rice thereto, she gave them a fee, and received from them a blessing

Afterwards, having perambulated round. Devi, that moon-faced one, of the colour of the Champak blossom, with eyes like a deer, voice like the cuckon, gait like an elephant, taking her friends, being in anxiety about meeting. Hari, as she was about to depart thence, having finished her devotions, Sri Krishia Chand also, seated alone in his charrot, arrived where all the warrors atterning the state of the s

dant on Rukmini were standing armed with weapons

Having related thus much, Sri Sukadev Ji said -

Having worshipped Gaur, as soon as she went forth, one says agriatedly,

"Hark! beautiful one! Hart is come, see his pennon waving"

Hearing these words from the friend, and seeing the ensign of the charit of the Lord, the king's diagnter with extreme delight was unable to contain hersalf, and placing her hand on the hand of her companion, and assuming a discinating appearance, highing to joy Hari, slightly smiling, she was so moving with slow pace amuds them all that her beauty cannot be described. Afterwards, upon seeing Srl Krishna Chand all the guards stood as though deprived of sense, and the screen fell from their hands, whiereupon they beheld the fascinating form of Rukmin Ji. then, becoming still more confounded, they became so feeble that they lost all consciousness of body and mind

Having strung her eyebrow bow, and drawn the string of her darkened eyelashes,

And discharged the arrows of her glances, she slays, but they remain living

¹ Sah bhints thuch thich, "every kind of up and down," or "all the ins and outs of the affair"
² See note, p 152

Maharaj I then all the Rakshasas stood merely gazing, like painted pictures, and Sri Krishna Chand, amidst them all, made the chantot advance to Rukmini, and stood there. On seeing the Lord of her life, she modestly stretched out her hand to meet him, then the Lord, raising her with the left hand, seated her on the change.

 With trembling body, and exceedingly abashed mind abandoning all, she set out with Hari.

As a Vairagi abandons his house, and fixes his affection on the feet of Krishna

Maharaj Rukmini Ji then obtained the reward of her prayers penance, vows, and urituous acts, and her recent sorrow was all disspated The enemies, with their weapons stood looking at her face, the Lord, taking Rukmini from the midst of them proceeded.—

As a hon springs into the midst of many packs of jackals, Seizing his prey, walks off fearless and roaring

Afterwards, on Sri Krishna Chand's going off, Balaram Ji, also, sounding the drum, accompanied by all the army, went and reioned him

CHAPTER LV

Si upid and Jurasundhu pursuc Arahna with an army but are defeated—Rukna then attempts an sitack, but is taken pursoner—Rukma is shived and bound to Kin has a chariet—At the intercession of Rukm in his released—Rukma then abandous kundalpur and founds the city of Bhojikaţiu—The marriage of Airthan at Doaraks.

SRI SUKAIBA JI sud —Mahāraj' having gone some distance Sri Trishan Chand, looking at the thoughtful and bashill Rukmini Ji, said, "Beautiful one' now be not anicus shout anything, I, by the sound of my shell will remove all the for jour mind, and having arrived in Dwarakā will marry you according to Vedic rites! Having spoken thus the Lord having placed his necklace on her and seated her on the left ade sounded the shell, when all the attendants of Sistipul and Jurasindhu started up. This affair spread throughout the whole city, that Har had taken away Rukmini

Meanwhile, beaning of the abduction of Rukmini from the mouths of those people who had gone-with whe wing, daughter to watch over her, Rajas Sisupal and Jurasindhu, in great wath, putting on coats of mail and belienets, fastening waist belts attached all their weapons, and each taking his arms, hurned after Krishna to fight with him, and having gone near him flourish ing about their weapons, they challenged thus 'Ho!' why are

you fleeng away? Stop! take your arms and fight. Those who are Khatrnyas, heroes and braves, do not turn their backs in the field." Mahatraj! on hearing these words the Yadavas again faced them, and the weapons began to fly on both sides. Their check like Mahamin, greatly alairmed, concealing, herself with her veil, was weeping much, and heaving deep sighs, and looking steadfastly at the face of her lover, reflecting in her immost heart, was saying thus, "He, for me, is enduring this affliction." The Lord, the Searcher of Hearts, knowing the secret of Ruchmin!'s mind, said, "Beautrill one! why art thou fearing? In thy very sight, having smitten the Asiar army, I will remove the burden of the earth. Do not thou be anxious in thy mind on any

Having related thus much of the story Sn Sukadev Ji said — Rājā 1 at that time, the gods, seated in their respective cars, are seeing what from the sky? that—

The Yadavas are warring with the Asuras, there is a great

Krishna stands looking on . Balaram is fighting

The kettle drum is sounding, bards are singing war songs, panegyrists are celebrating glories, horseman with horseman. elephant rider with elephant rider, charioteer with charioteer, foot soldier with foot soldier, are in close combat. Heroes and braves of this side and that, attacking each other, are striking blows, and cowards, abandoning the field, are fleeing with their The wounded are standing up writing, headless trunks, with swords in their hands, are moving around on all sides, and corpses on corps.s are lung about From them a river of blood has flowed, in that, here and there, elephants, who have fallen dead, appear like islands, and their trunks like alligators Mahadey, accommanied by phosts, goblins, and spirits, choosing heads, were making and wearing skull garlands, and vultures, jackals, and dogs, fighting among themselves, were dragging away at the cornses, and rending and devouring them Crows. plucking out the eyes from the carcases, were carrying them off At length, in the very sight of the gods, Balaram li cut down the Asura army as an agriculturist cuts down his crop Thereunon Jurasindhu and Sisupal, on their whole army being destroyed, accompanied by a few of the wounded, fled, and went to a place. and halted There Steupal, with many regrets, shaking his head, said to Jurasindhu, "Now that ignominy has been attained, and a stam put on the family, it is not right to live in the world, there fore, should you give have, I will go into the battle and die fighting

Otherwise, I will make the woods my dwelling, I will take Yogi yows, I will abandon all hope,

Honour and character are gone, now why should I line?
why, by preserving life, should I accept disgrace?

Having heard this speech, Jurasindhu said, "Maharai! vou are wise, and in all things intelligent . 1 how shall I counsel you? Those who are intelligent people do not grieve over what has occurred. 2 because the Creator of good and evil is quite another Man has no power, this dependent one is subject to another As a wooden image, when the juggler makes it dance, dances, just so man is subject to the Creator He does what he pleases, therefore, in pleasure and pain no delight or grief should be felt, all should be regarded as a dream. I took twenty three separate complete armies, seventeen times, and attacked the city of Mathura, and this very Krishna seventeen times defeated the whole of my army I felt no grief, and the eighteenth time, when the army of this one was destroyed. I felt no delight either This one fled, and ascended a mountain, I burnt him just there, there is no knowing how this one lived, the conduct of this one is in no wise to be understood." Having said this Iurasindhu added. "Maharat! this is now fitting, that this circumstance should be set aside It is said, that, if life be spared, then after wards everything remains, as it happened to me, having been defeated seventeen times, I conquered the eighteenth time Therefore, that should be done, in which your nelfare may be, and nerverseness should be abandoned "

Maharai I when Jurasindhu had thus counselled and spoken the other one was somewhat comforted, and taking with him as many wounded soldiers as were saved with sorrow and regret, accompanied Jurasindhu These, then, having been thus defeated, went from here But listen to the affairs of the place where the house of Sisupal was Anticipating the return of her son, when the mother of Sisupal began to prepare festivities, a sneeze occurred before her, and her right eye began to throb Having perceived this ill omen her forehead throbbed, hereupon some one came and said, "Your son's entire army is cut up, and even the bride has not been obtained, now, fleeing thence, he comes with his bare life" On hearing these words, the mother of

Sisupil was greatly troubled, and remained speechless

Afterwards, having heard of the flight of S'riupal and Jura sindhu, Rukma, in great anger, came and sat in his council, and began to declaim to all, thus, ' Krishna can never escape from my hands to go anywhere? I will go immediately, kill him and bring back Rukmini, then my name is Rukma, otherwise, I will not again come into Kundalpur" Maharaj having thus vowed, taking one complete army, Rukma hastened forth to fight with Sri Krishna Chand, and he went and surrounded the army of the Yadavas Then that one said to his people, "Do you slay

¹ jan here is for inant

² huf is adjective to bit, meaning "the affair which has come to pass' or existent circumstances"

Lt/, ' Krishna, having escaped from my hands where is he able to go?" The interrogative is often used to imply the impossibility of an event.

the Yadawas, and I will go forward, and capture Kristhna Iwing."
On hearing these words, his companions began to fight with the
Yadubansis, and he, driving his chariot forward, and going near
S'ri Kristhna Chand, challenged him and said, "O treacherous
instite! what does thou know of royal practices? Just as in
liancy thou didst steal milk and curds, so thou hast come here
also and removed the beautiful one

I am not a herdsman inhabiting Braj " Saying this he took

He selected those dipped in poison, drawing the bow he

Seeng those arrows coming, Sri Krishna Chand cut them just in their flight! Then Ruhma discharged other arrows, the Lord cut and threw down them also, and preparing his own how, discharged several arrows so that the charioteer, along with the horses of the chariot, were obliterated, and the bow being cut from his (Rukma's) hand, fell down. Then Han cut and threw down as many weapons as he employed. Then he, exceedingly enraged, took up shield and sword, and leaping from the chanot, sprang towards Sri Krishna Chand, as a foolish jackal comes at an elephant, or as a moth rushes at a lamp. At length, on coming up, he attacked the charot of Hari with a club, where upon the Lord at once seared and bound him, and was about to kill him, when Ruhmin II said—

"Kill him not, he is my brother, release, O Lord! your servant

Fool and bind, what does he know? The very husband of Lakshmi he esteems mortal

You are the Lord of devotion, first and eternal, for the sake of worshipper you manifest yourself, O Deity!

How could this stupid recognize you? or celebrate you? O Kind to the Lowly! O Compassionate One!"

Haung said this, she pursued, "Good people take no notice of the folhes of gools and shiderin, as the ion bestows no thought on the barking of a dog. And if you should kill this one, there will be giref to my father, and to do this is not right of you. In whatever place your feet fall, all creatures there are in delight it would be a very strange thing if, with a relation such as you,³ Rajá Bhuhmak should suffer giref for a son "Maharaj! having spoken thus, Ruhmin Ji come more said, "You have acted well

¹ bick M, "the very m dat, "that is in the midst, or course, of their passage through the air. Eastwick translates severeed them in two., but blick Mt Min i means." (to ward off. any weapon throws

[&]quot;notice and on any scapous corons" "notice as elepted, scanning "on the being, or "during the anitones" therefore the phrase "it while a relation such as you exist. The inference being that so powerful as on the ought to protect his father in law from all add not himself be the source of musery.

towards a relative, in that you have seized and bound him, and with sword in hand, are ready to slay him? Then becoming extremely agitated, trembling, with eyes filled with tears, sobbing, and falling at his feet, she beseethingly? resumed —

"O Lord ' give to me my relative [as] an alms, obtain thus much glory in the world"

From hearing this remark, and from looking towards Rukmini. Ji, all the anger of Sri Krishina Chand Ji was tranquillized, then he did not slay him; but beckoned to the charioteer. He quickly stripped off his turban, and tying his hands behind his back, and shaining his moustaches, beard, and head, leaving seven looks of

hair, bound him behind the chariot

Having related the story thus far, Sri S'ukadev Ji said —Mahi raj I Sri Krishia, in this direction, reduced Rukma to this con dition, and, from yonder, Baladex, having cut up and deficated the whole army of Asuras, came to meet his brother as a white elephant, having broken off, eaten, and scattered the loiuses in a lotus pool, wearying [of the sport] retires At length, after a time, he came near the Lord, and perceiving Rukma bound, etg. testily said to Sri Krishia Ji, 'What is this you have done, that you have seized and bound your brother in law? Your bad habits are not departing—

In binding this one you have shown little sense, by this, Krishna! you have made a breach in the relationship, And have fixed a stain on the Yadu family, now who will form [matrimonial] alliance with us? 8

When this one came before you to fight, why did you not counsel him and send him back? Maharaji having spoken thus, Balaram Ji released and counselled Pasham, and very cour teously dismissed him. Then joining his hands with great himility, Balaram, the abode of happiness, said to Ruhamil Ji, 'O beautieus one' this condition of your brother which has occurred involve no fault of ours, this is the fruit of his actions done in a former birth. And it is, also, the duty of kshatriyas, on accourt of territory, wealth, and women, to mutually equip armies, and to make war [on each other]. Do not be displeased at what has happened, regard my statement as the very truth, [that] defeat and victory are associated intimately with him? But this world is an ocean of missery, having come here, where is hippines?

³ Lie, "strike him from hie."

⁵ For kan has read karshas, "will do." The has is the sign of the Bray Future tens.

I god pasarnal means literally 'to spread out the skirt, that is, to ask some gut, hence, to beseech, beg entreat

^{*} Har and µt are both feminine, but the singular verb is used to agree with the nearer of the two. The it is emphatic to indicate the intimacy of the connection it the sense being that such changes of circumitances are unavoidably connected with the soldier's calling.

But men, being in the power of debision, acknowledge from nure imagination. I such things as I misery and happiness, good and had defeat and victory association and separation, but in this [matter] there is no delight [or] grief to the soul Do not be uneasy at your brother's being disfigured, for wise folk say the soul [18] immortal, destruction [18 predicable] of the body, on * this account, from the body's being dishonoured, nothing of the soul's is gone "

Having related the story thus far, Sri Sukadev Ji said to King Parikshit -- Incarnation of virtue! when Balaram It had thus

counselled Rul mini -

Having heard, the heauteous one reflected in her mind. and was ashamed [in presence] of her husband's elder brother.

With a sign' she says to her loved one, "Urge on the chariot. O King of Brail

She screens her body with a reil and utters the sweet speech to Harr.

"Baladâu standy before us. O husband! drive the chariot quickly"

As soon as this speech had issued from the mouth of S'ri Rukmini II, on the one side Sri Krishna Chand II drove the chariot towards Dwaraka, and, on the other side, Ruhma going among his people, began, with deep concern, to say, "I came from Kundalpur having made this yow, that I will go at once and, having slain Krishna and Balaram along with all the Yadubansis, will bring back Rukmini That yow of mine has not been fulfilled, but, on the contrary, I have lost my honour Now I shall no longer live, having abandoned this country and the condition of a householder,3 and having become a Vairagi, I will go somewhere and die '
When Rukma had said this, someone among his people said,

"Maharai! you are a great hero, and very powerful, in that they escaped alive from your hand was their good fortune, they got out by force of their desting, 3 otherwise, when can any enemy, opposing you, escape aftic? You are sagacious, why contemplate such a course [as that which you have just expressed]? sometimes there is defeat, sometimes victory, but it is. the duty of warriors and heroes not to abandon fortitude Well, then I the enemy has escaped to day, another time we

man Af min se "from nothing but the mind mantia = men; samon men, of tamon se, means 'with signs, winks, gestures 1 Grahasth farama is the state or cond tion of a householler involving all social

duties and worldly cares. To is the equivalent of " in that " and the correlative is so , I terally, "from your hand in that they excepted hing that same was their good time. The plural "good days in leates," I time?" luck.

For princials tead princials.

shall slay him" Mahāraj ! when this one had thus counselled Rukma, the latter began to say this, "Listen,—

[I have been] defeated by them, and honour is gone, in my heart there is much shame.

May I die 1 [if] I go to Kundalpur, rather let me found an altogether different town "

Having said this, he founded a city, and sent for his son, wife, and property.

It " was named Bhojakatu In this way Rukma founded a town

Maharaj I on that side, Rukma then, remained there at enmity with King Bhishmak, and, on this side, Sri Krishna Chand and Baladev Ji, proceeding on, drew near to Dwarakâ

When the dust flew about and overshadowed the sky, the

As soon as they perceived Hari coming, they prepared the

Its beauty became that of the three worlds, 3 by whom can

Then there were fastisties in every house, at every door posts of plantam were fixed, golden vessels with water and fresh sprouts were placed, flags and hanners fluttered, garlands and wreaths were attrehed, and in every merket, road and square, troops upon troops of voung madens were stranding bearing four sided lamps, 5 and Raja Ugrasen also, along with all the Yadubansis, advancing trumphantily to meet them, with every customary ecremony, conducted Balardin, the abode of happiness, and Sri Krishian Chand, the root of 190, into the city. The beauty of the preparation at that time 35 mid-strabble. In the hearts of all, both women and men, joy was defluxed Coming before the Lord, all of them respectively were welcoming him with presents, and the women, from their doors gates, pashions and upper froms, were singing songs of rejoicing, and lowering down unitarial and rating down flowers and Sri Krishian Chinal and

finns no dos "let not laths he" that is fature fiths ffe imprecates paner moran, or "eternal death on himself 2 to righted real if than, it is the gen time inflexion, near ng, "list narro nate

² For the old real of has, it is the sentire inflexing nearing, "lis name and fixed as It juliated."
3 All the siter fours of heaven earth and fell were concentrated in it.

^{*} Aum pi = tri is meaning that is one can lead to the heavy of the cif.

A lary divided in 1 fair composition and a large for wick, continuate the frice literal is used at every limit marriage externing.

efte Mant kee, with en come and manners "githat is all a state four many cerem a es.
The deet eccement is performed at many ages. It can used present of the

te legi son on his read of the lowe of the links with a justed during the servist comparison up in the milit of which there is a limit public of fact of the high in which there are several 1 tells about 10 tells call the local of the from 3 non.

Baladev Ji, as was fitting, kept on delighting the hearts of all. At length, proceeding on in this way, they reached and entered the royal nalace Some days afterwards, one day Sri Krishna II went into the royal court, where Raia Horasen, Surasen, Vasudev, and all the other greatest Yadubansis were seated, and having saluted he sud before them, "When anyone, having conquered in battle, carries off a beauteous one, it is called a Ralshas marriage "

On hearing this statement, Surasen Is summoned the Purolit. and, advising him, said, "Do you fix the day for Sri Krishna's marriage" He immediately opened an almanac, and seeme a good month, day, time, and asterism, and reflecting on a pro pitious sup and moon he fixed the wedding day Ugrasen gave this order to his minister, "Do you get together all that is necessary for the marriage", and, sitting down him self, and writing various letters, had them sent away, in the charge of Brahmans, to the Pandayas, Kaurayas, and other kings of the country and foreign parts. Maharai! on receiving the letter, all the kings, respectively being pleased, arose and hastened, and they were accompanied by Brahmans, Pandits, bards, and even beggars

And on receiving the news, Raja Bhishmak also, having con signed to a Brahman much clothes, weapons, jewelled ornaments, and chariots, elephants, horses, slaves, and sedan chairs with female slaves, and in his very heart vowing the mft of his daughter, very humbly sent to Dwaraka From one direction. the kings of various countries came, and from this other direction that Brahman also came, bearing all the paraphernalia sent by Raia Bhishmak. The splendour of Dwaraka city at that time is indescribable Afterwards the marriage day arrived, then, with all the usual ceremonies, the husband and girl were taken beneath the marriage structure and seated. And all the greatest chiefs of the Yadubansi race also came and sat down Then.-

The Pandits there are reciting the Vedas, Hari with Ruk mini is circumambulating round.

Drums, kettle drums, and pipes are resounding, the delighted

gods are raining down flowers . Mystics, saints, bards, and heavenly minstrels, being 1 in the

sky, are all looking on , Seated in cars around they are bending their heads, the miles of the gods are all singing songs of repocung

The Lord hand in hand with Rukmini finished the perambulation, and seated Rukmini on the left side.

hith guhyau = hand taken , part of the ceremony of a H ndu marriage being the perambulation seven times round the sacred fire hand in hand, and tied together. The next line relates that the knots were unloosened

¹ baye is here exceptionally used for hokar. It will be seen that the verbal forms here are all aoristic.

When S'iva burnt up the powerful Kâmadev, Rati 1 lost all fortitude,

Without a husband the pure one is greatly agitated; her body agitated and restless

Kâma's wife wanders about, writhing, and crying "Husband! bushand!" embraces the earth

Perceiving the woman greatly distressed without her husband, Gaura 2 thus addressed her.—

"O Ratı' do not be anxious, hear the secret by which thou with meet with thy husband I relate it [now]. First, then, he will be born in the house of Sri. Krishna Chand, and his name will be Pradyumna. Afterwards Sambar 3 will take him away and will set him adrift on the ocean. Then through being in the stomach of a fish, he will come into the kitchen of that very Sambar. Do thou go and remain just there, when he comes thou wilt take and nourish? him. Then he, having slain Sambar, will take thee with him, and go into Dwaraka and dwell there haponly." Maharat !—

S'iva's queen thus counselled Rati Then, recovering fortitude, she came to Samhar's house.

The beauteous one in the kitchen remains; night and day expecting her loved one 6

Having related the story thus far, S'n Sukades. Ji said.—Raju'l there Rati, with the hope of meeting the lovel one, began to stay thus, and here Rukmini became pregnant, and in ten months, in full time, a son was born. Having received this news, the astrologers came, settled the propitious moment, and said to Vasudes, 'Majarari, lawing seen the lucky star of this child, it occurs to us that, in beauty, goodness, and bravery, he will be equal to S'n Krishna Chand. Ji himself, but during in fancy, he will remain in water, afterwards, having slain an enemy, he will come and meet you with his wife.' Saying this, and fixing his name as Pradyumna, the astrologers took their fee, and were dismissed, and, in the house of Vasudev, the customary cere monies and repointings began. Afterwards, S'n Narad, the saint, having gone and forthwith counselled. Sambar, said. "In what [sort of] sleep art thou sleeping? Hast thou consciousness or

¹ Ratt, "delight" or "pleasure," is the name of Kâmader's wife, the Indian Psyche

Gairl is a name of Pârvat, the wife of S wa

* Sambar, or properly 5'ambars, is the name of a Daitya or demon of drought

His legend goes back to Vedic times.

* fet men ho "I aving been in the stomach" This use of ho or hoker is equivalent to rid.

* The Imperitive in 199 implies futurity. It differs from the form =15, which

[&]quot; Lit., " wishing for the loved one's path "

not?' He said, "What?" This one replied, "The incar

house of Sri Krishna Chand"

Rua! Narad Is, having thus cautioned Sambar, departed, and Sambar, reflecting in his inmost heart, fixed upon this device, "In the form of wind, I will go there and fetch him away, and set him adrift on the ocean, then the anxiety of my mind will be obliterated, and I shall become void of fear" With this thought, Sambar arose from there, and becoming invisible, went on and came into the palace of Sri Krishna Chand, where Rukmini Ji in the lying in chamber, pressing with her hand ind fondling to her breast, was giving milk to the habe. And he silently stood in ambush As soon as Rukmini It's hand became separated from the child, the Asura, disseminating his illusion took him up and so conveyed him away that, among the women seated there, no one either saw or knew who had come, or in what form, or how he had taken [the child] up and carried it off Afterwards, not seeing the child, Rukmini Ii was exceed ingly agitated, and began to cry Having heard the sound of her weeping all the Yadubansis, both men and women, came around, and giving utterance to a variety of remarks, began to be anxious

Hereupon Nårad JI¹ having arrived, counselled them all and said, "Do not be at all apprehensive at the depirture of the child He has nothing to fear He may go anywhere, but death will not affect him. Childhood having passed, he will come and meet you along with a beautiful wife. Mah'ra'l having this imparted the secret to all the Yadubansis, and counselled them when Nårad had taken leve, they also, having thought the

matter over, became satisfied

Now hear the tale further Sambar, who had carried ana) Pradyumna, threw him into the ocean Three a fish swillowed him, that fish was swallowed by mother by fish. Hercupon a fisherman having gone there, as soon is he threw his net, that fish entered it. The fisherman, having drawn the net, and earn the fish, being exceedingly pleased, took it, and came home. At length that fish was given by him to Rājā Simbar The Raji accepted it and sent it to his hetchen. When the cook cut that fish open, another fish came from within it. When the stometh of that one was spht open, a dark completioned, very beautiful boy came from within it. On scing that he was much as tomished, and he took that boy and gave it to Rati. She accepted it with the greenest pleasure. Sambar heard of this affair, and sending for Rati, said, "Nourish this boy excellently with care." Hearing this runark of the king, Rati, taking that boy, came to her own house. Then Narad Ji going three

¹ For na read ne and for samenthar read completter

"Now do thou carefully nourish this one, then the husband Pradaman will come and manifest himself

Having killed Sambar, he will take thee away, his infancy will be presed here "1

Having imparted this much of the secret. Nårad the saint de parted, and Rati, very kindly and attentively, began to nourish the child? As the boy grew up the desire of meeting her husband grew upon Rati Sometimes she looked upon his form and effectionately pressed him to her bosom, sometimes, kissing his uses mouth, and cheeks she herself smulmoly claim to his neck, and was saying thus.--

"The Lord has brought about this fortunate conjuncture. I have found my husband in a fish '

And, Mahārai I

She brought milk affectionately, and kindly caused him to drink it

Dandling him and singing his praises, she, loving, was calling him " husband "

Afterwards, when Pradyumna was five years old, Rati, dressing him in various kinds of clothes and ornaments, heran to realise the desire 2 of her heart, and to give pleasure to her eyes Then when that how, taking hold of the hem of Rati's garment, began to say, "Mother! mother!" she, laughing, said, "O husband! what is this you are saying? I am your wife, do you reflect in your heart and look [into the matter] Paryati said this to me. Do thou go and stay in Sambar's house, thy husband will be born in the house of Sri Krishna Chand Ji, he will come to thee through the stomach of a fish! And Narad It also said. Do not thou be deected, thy husband is coming to meet thee's Since then, cherishing the hope of meeting you, I have taken up my abode here By your coming my hope is fulfilled"

Having said this, Rati then taught her husband the whole science of archery When he became clever in archery, one day Ren said to her husband, "Husband! now it is no longer right to remain here, because your mother, Sri Rukmini Ji, without you is as primed and distressed as a con without a calf. hence this is proper that, having slain Sambur, you should take me with you, go into Dwiraks, and show yourself to your mother and father, and give pleasure to those who are longing to see you'

Sri Sukader Jl, having recounted this affair, said to the king -Maharit! in this way hearing Rati's words again and again, when

For little Age real bet seles The Are is only the term nation of the Future tense The word ald is generally fem nine, but is treated as muscul ne in all ed tions

of the Leem Sugar The Present terms is here used for the proximate Future meaning "He will was telms for "

Pradyumna II was grown up one day, playing about he went near to Raja Sambar Upon seeing him, esteeming him as his own yery son, he tenderly said, "I have brought this boy up as my own son! As soon as he heard this Pradyimina II very apprily said, "I, a child, am the enemy, now do thou fight and see my strength' Saving thus he challenged 1 and confronted him Then Sambar laughingly said, "Brother! whence has this second Pradyumna come on my account? What! have I fed with milk and developed a snake that he is speaking thus?" Having said this, he continued. "Why art thou saving these words? Are the messengers of death come to take thee?"

Maharat as soon as he heard these words from the mouth of Sambar, he said "Pradvumna is my own name, do thou to day fight with me Thou, indeed, sent me adrift 2 on the ocean, but now I am come again to take my revenge Thou thyself hast

developed thine own death in thine own house. Who is whose son? and who is whose father?' 3

Hearing this, Sambar seized a weapon, the temper of his heart was inflated with anger

Like the foot placed in the dark on the tail of a snake

Then Sambar sent for all his arms, and taking Pradyumna outside, and angrily raising a club, and roaring like a thunder cloud, said, "Let me see now who will save thee from death Saying this, as he rushed forward and struck out with a club Pradyumna easily cut it down Then that one angrily hurled fiery arrows, and this one, letting go waters arrows, extinguished Then Sambar, with excessive anger, made [use of] all the weapons which were near him, but this one promptly cut them down one after the other 4. When no weapon was left in his possession, Pradyumna angrily rushed forward and grappled [with him], and a wrestling match began between them After a time this one flew up to the sky with that one, having arrived there, he cut off his head with a sword and threw is down, and came back and slaughtered the army of the Asuras

Sambar being slain, Rati obtained happiness, and immediately a car came from heaven Rati and her husband both mounted and seated themselves upon it, and went to Dwaraka, as if ? beautiful cloud were going accompanied by lightning And proceeding onwards, they arrived where golden palaces were glittering, like the lofty Sumeru mountain Descending from

Lit 'to strike the arms, because wrestlers strike their hands on the arms before trying a fall

owner trying a usas

*Notice this emphate form of the Past tense which is difficult to render exactly in English I it is produced by placing the auxiliary in the early part of a phrine and is common colloqually. Here it also set it so not [Lin]! Lall, a pining thymes, for habigat is intended to thyme with plair dyft

These interrogatives at its offens the case imply a denial mean of I am not

your son neither are you my father

one after the other is implied in the repetition of Lat

Sumery or as it is more commonly writter Mery is a fabulous mountain of

the car, they both suddenly entered the female anartments Having seen them, all the heauteous ones were startled and having supposed that S'ri Krishna was come accompanied by a beautiful woman, they were abashed But no one knew this secret that it was Pradyumna, all were calling him nothing but Krishna.1 Hereunon, when Pradvimna It said, "Where are our parents?" Rukmini Ji said to her friends, "O friends! who is this one in the likeness of Hari?" They said, "It occurs to us that this is undoubtedly 2 the son of Krishna alone " As soon as she heard these words a stream of mulk flowed forth from the breast of Rukmini Ii, and her left arm began to throb, and her heart was agreated to embrace him , but without her husband's permission she was unable to embrace him. Then Narad II having come there, and having related the foregoing story, obliterated the doubt from all their minds Then Rukmini li. running, kissed the head of her son, pressed him to her bosom. and having effected the marriage with the customary ceremonies riceived her son and his wife into the house. Then all the Yadubaüsis, both women and men, came, and made festivity, and were highly delighted In every house songs of congratulation resounded, and happiness was diffused throughout the whole city of Dwaraka

Having related the story thus far, Sri S'ukadev Ji said to King Parikshit —Maharaj in this way Pradyumna having been born, and having spent his youth elsewhere, and slam his enemy, came into the city of Dwaraka accompanied by Rati. In every house

ior and festivities took place

*CHAPTER LVII

The won from sewel Sumantaka is obtained from the Sun by Satrait-It is lost ly his brigher I rasen, and falls into the possession of lamwant, a bear-Arishna recovers the sewel and returns it to Satrant, and receives Satishama in marria: e as a recompense

S'hi Sukapev II said - Mahārāi! Satrānts at first accused S'ri hrishna Chand of stealing a jewel, afterwards perceiving the

the Himalayas, of stupendous proportions, on which the river Ganges falls, in its descent from heaven to earth It is compared to the heart of a lotus, from which the several regions of the universe extend like the petals. Its four faces, fronting east, south, west, and north, are coloured white, yellow, black, and red, respectively, and the kegents of the four cardinal points occupy their appropriate under of the mountain. The summit is the residence of Danhal, and it is a layout te resort of the subordinate divinities and saints

Wounte resort of the subordinate divisions and saints

Lit., "Kinhan, only Instituta, they were spain," "to occur to one's apprebension. The phrase das ada, "to come into comprehension." "to occur to one's apprebension. The phrase das ada, "to or not be," "shattere may be or not be,"
is used detribially in express "smbotheolity," or "unquestionally,"

"Sardyff mans, "always occupating," and also "conquered" of the great,"

falsity [of the charge], and becoming ashamed hel gave his

daughter Satishama in marriage to Hari

Having heard this King Parikshit asked Sr S ukadev Ji, thus— O abode of compassion! Who was Satriyt? where did he obtain the jewel? and how did he accuse Hari of theft? afterwards how did he discover the falsety and give the girl in marriage? Do you expound and tell me this.

Srl Sukadev Ji said —Maharaj 1 please listen, I will evplain all this 2 Satrajit was 1 Yādava For a long time he performed a very arduous 'usterity to the Sun, then the Sun god, being pleased, called him near, and grung him a jewel said, "The name of this jewel is Somantika's in it is the abiding place of hyppines and prosperity, always honour it and estean it my equal in power and glory. If thuy shalt meditate upon it with priyer, penance, self restraint, and yows, thou wilt obtain from this any thing thou majest ask' In whatever country, city, or house this shall go, misery, poverty, and death will never come, good times will always be there: and so also will there be increase, and

success."

Maharaj I having spoken thus, the Sun god dismissed Satrijit, and he, taking the jewel came to his house. Afterwards ri ing quite early, having performed his morning ablution and being released from his meditations and historia, he was ever in the habit of worshipping the jewel with sandal whole rice, flowers, incense, lamps and consecrated food, and taking the eight loads of gold which issued from that jewel, he remained happy. On, day while worshipping, Satrijit, having looked upondhi bautti and splendour of the jewel, reflected within limself; thus "It would be well were this jewel taken and shown to Sri Krishna.

Hving reflected thus and having fastered the jewel on his neek, Satrajit went into the assembly of the Yadubriass. Hving perceived the brilliance of the jewel from a distance if the ladubriass rose up and said to 5rf krishna Ji. Majarraji tle Sun is advancing from a longing desire to see you. Brahmal Rudra, Indra and all the other gods, we medit ting on you. and fixing their thought on you the entire dry they we celebrating your praises. You are the indestructible I is Mile. Kamalili.

He was the son of highna and the father of Satval ! and , and was killed by

S atadhanwan

1 For us se read us ne
2 See note 3 p. 170.

The proper name of its jewel is Sa analisks as printed by Lamit Voga lhyan Visra in 1 sedition. Its potency was a dithat it yielded eith that of gold daly. A long account of it is given in the Vish a lurina flood iversely.

[&]quot; must mined phal the result asked by the most! "that to any reward that may be do not

[&]quot;The word w ; in the sense of "own" is commonly accompan of by a (on the;) ten it stands for the Gent reserve

hamali is a name of the godden Lakshmi

ever warts on you, and has become a bondmaid, you are the god of all gods, no one knows your nature, your attributes and exploits are huntless! why, O Lord! having come into the world, will you be concealed?" Mahāray! when all the Yadubansus having seen Satrayit advancing, had spoken thus, then Hari spoke, "This is not the Sun, it is Satrāyit, a Yadava This one, by austerties performed for the Sun, obtained a jewel Its brilliance is like that of the Sun He is advancing with that tewel fastened on "

Mahārā' while Sri Krishna Jl was making this observation, he came and seated himself in the assembly, where the Yādavas were playing at chaupar and dice? I flaving perceived the splendour of the jewel, the mind of all was fascinated, and Sri Krishna Chand also kept on looking. Then Satrajit, having thought of something in his immost heart, then took feave and went home Afterwards, fastening the jewel on his neck again and again, he came constantly. One day all the Yadubanass said to Hari, "Mahārā' i take the jewel from Satrajit and give it to Raja Ugrasen, and acquire renown in the world. This jewel does not suit him, it is fit for a king."

On hearing this expression, Sri Krishna Ji, laughing away, said to Satianit, "Give this jewel to the king, and acquire fame and greatness in the world." As soon as he heard the name of giving, he bowed, and silently rising from that place, went to his brother in deep cogitation, and said, "To day Sri Krishna Ji asked the jewel from me, and I did not give it." As this statement issued from the mouth of Satrait, his brother Prasen angity took that jewel and placed it on his own neck, and arming himself, and mounting a horse, he went forth to hunt. Having gone into a great forest, he bent his bow, and began to slay elk, spotted deer, hogdeer, the white footed antelope, and common deer. Here upon, as a deer sprang from before him, this one also being vexed galloped after that one, and proceeding on, arrived alone where for ages, three had been a large deep cave.

Catching the sound of a deer and a horse's feet, a ion came from within it. He killing all these three, took the jewel, and re entered that cave. As soon as the jewel went in, there was such a brilliance in that great dark cavern that its rays reached to Patia. There was a bear named Janawant, who had been with Sri Ramachandra during the incarnation of Râma, he had remained there with his family since the Treta age. Having seen the light in the cavern, he arose and hastened, and proceeding on he came near the ion. Then he having dain the long.

¹ chaupar is played with cownes or small shells, tar is a "piece" or object with which the game of chaupar is played

with which the game of chauper is payed.

To junging read jurgin jung as Lalle Lal himself printed it, in his edition of 1825, or junginijung, "age after age, as Pand I Yogadhyan Misra prints it "Treit's it he second of the four ages of the world. The four d visions are Satya, Treit, Dwapara, and Kali-

took the jewel and went near his wife fastened it on her daughter's cradle The [daughter], seeing that, kept on laughing and playing, and the whole place was, the whole day, illuminated

Having related the tale thus far, S'ri Sukadev Ji said — Mahârâj! the jewel was thus gone, and this was the fate of Prasen. Then the people who had gone with Prasen, came and

said to Satrajit, "Maharaj 1-

He left us and hurried away alone, we have found no

Their statement not succeeding [in convincing], they searched [iguin], and returned, they did not find Prasen any where in the wood

On hearing this statement, Satrajit abandoned eating and drinking, and becoming greatly dejected, and anxious, began to say within himself, "This deed is STr Krishna's, who, having murdered my brother for the jewel, has taken the jewel and gone home. First he was asking it from me, I did not give it, now he has taken it thus." He is thus saying within himself, and might and day is m great anviety. Once he, at night time, wis seated on the bed near his wife, his body emacrited, his mind clouded, maintaining silence, pondering deeply something in his mind, when his wife suid,—

"Why, husband, are you pondering in your mind? tell me your secret"

Satrajit said, "It is not right to tell the secret of a difficult matter to a wife, because a timing never stays in her stomach! What she hears in the house, she publishes outside. She is without knowledge, she has no knowledge of anything, which good or bad?" As soon as she heard this remark, Satrajit's wife testily said, "When did I hear anything in the house, and tell it outside, as you say? Are all women ahke?" Having thus spoken, she resumed, "As long is you do not state before me what is in your mind, so long I will not take food or even water. Having heard this yow from his wife, Satrajit said, "God knows what is true and false," but one thing has come into my mind, that I [now] state before you, but thou shouldst not tell it to anyone"?! His wife said, "Good I will not tell"

Satrant began thus, "One day Sri Krishna Ji asked me for the jewel, and I did not give it, hence it has occurred to me that he, having gone into the wood, has killed my brother, and appro

1 That is She cannot keep a secret "

² This is an asseveration, to assure its wife that he is uttering his real thought. Source the difference between for and formula, the first is connective the second restrictive. Satrajit says, God knows the tuln' but I really was revolving a matter in my mind which I will tell you only you must not tell anyone clee'.

priated the gem. This is his handiwork, no one clse has the

power to do such a thing "

Having related thus much, S'ri S'ukades Is said -Maharij! on hearing this statement she was unable to sleep all night, and passed the night in restlessness.1 As soon as it was dawn, she went and said to her friends, companions, and servants. "S'ri Krishna has slain Prasen, and taken the lewel. I heard this fact last night from my husband's mouth but you must not mention it before anyhody." They saying "All right," went away from thence silent, but, being astonished, when seated in private they began to talk the matter over among themselves. At last one servant, having gone into the female apartments of Sri Krishna Chand, related the affair On hearing this, it occurred to them all that if Satraut's wife said it, it could not be false Imagining this, and becoming dejected, the whole harem began to speak ill of Sri Krishna Hereupon someone came and said to S'ri Krishna, "Maharat you have been accused of slaving Prasen, and of appropriating the jewel, why do you remain mactive? Adopt some remedy for this?

On bearing this statement, Sri Krishna Ji was at first conlounded, afterwards, having reflected somewhat, he went where Ugraten, Vasudes, and Bailerhin were seated in council, and sud, "Mahary 1 all people are facing this stana upon is, thirt 'Krishna has stan Prasen, and appropriated the pewel, 'therefore, with your permission, we will be search for 'Prasen und the jewel, so that this unfamy may be got rid of.' Having spoken thus, 'Sri Krishna came from thence, and accompanied by several Yadubañus and companions of Prasen, wint to the forest. Having gone some distance and inspected, the marks of horse! 'feet were seen. By keeping these in view they reached the place where the hon had slum and acter Prasen along with his horse. Seeing both their corpses, and the marks of a lion's feet, they all became aware that the lon had killed him.

Thinking this, and not finding the jewel, Sri Krishia Chindi took all of them along, and went where there was that deep, dark, and terrible cave. What do they see at its door! A dead lion is lying there, but the jewel is not there, also Seeing this marvel, all began to say to Sri Krishia Ji, "Maharaj! in this forest from whence came so strong a creature that slew the lion, and entered the case with the jewel? Now, there is no remedy for this You have searched as far as the obligation to search extended. The stain has passed from you, now the iniquity has fallen on the long's head?

S'ti Krishna Ji said, "Come, let us enter the cave, and see who has killed the lion and taken away the jewel" They all said, "Mahāraj! how shall we enter that cave on seeting the mouth of which fear comes upon us? rather, we say humbly to you also,

¹ at ponch turna, "to make seven and five, is equivalent to being "at sixes and sevens," that is, in confusion doubt, or uncertainty

that you also should not go into this very terrific cavern. Now, please start for home. We unitedly shall say in the town that the lion, having shilled Prasen, took the jewel, and that some creature, having slain the hon and taken the jewel, went into a frightful deep caven. We come [Pick] having seen this with our own eyes. Sri Krishna Chand said, "My mind is fixed on the jewel I will go into the cavern alone. I will come [back] after ten days. You will stay here for ten days. Should any delay occur to me in this [matter], then go home and stitch circumstances. Maharaj I having said this, Hrit entered that darl, frightful cavern, and, proceeding onwards, arrived where Jamawant was sleeping, and his wife was standing rocking her child in a cardle.

She, having seen the Lord, being afraid, cried out, and Jama want woke up, then rushing, he came and clung to Hari, and a wrestling match began. When no stratagem nor force of his had any effect upon Hari, he began to reflect within himself thus, 'Lakshman and Râma are of my strength, but in this world who is so strong as to fight with me?' Maharaj I Jamawant, having thus wisely reflected within himself, and thought of the

Lord.—

Shrank back, with joined hands, and said, "Reveal [thyself], O Raghunath !

Searcher of hearts! I know you, by merely witnessing

your sports I recognize you
You have done well to take incarnate form, you will
remove the burden of the earth

Since the Treta age I have remained in this place, Narad told me your mysters

'In the matter of the jewel the Lord will come here, then he will show himself to thee '"3 e

Hving related thus much, Sri Sukadev Ji said to King Parikshit —Raja! when Jamawant, having recognized the Lord, made this statement, then Sri Morari, the benefactor of devolves, percening the affection of Jamawant, and being grained, assumed the guise of Rama, and holding a bow and arrows, revealed himself. Thereupon Jamawant, having abased himself to the earth, frose up, joined his hands, and said, with receding humility, "O Ocean of Kindness! Friend of the Meck! should I receive your permission, I will make known my wish." The

Not ce this id oin, us k! bal Hars par na chald. It is a form in common use colloquially.

² I or kars han read karshau, 2nd pers pl Fut

There are some unusual forms here, thus, klje is the Locative of klj!,
'work,' "alfair," "blances", ankars and dashars are, respectively contractions of d that and de thans, 3rd pers pl Fut, and to kans is the Iraj form of

⁴ Lst, "having performed the eight membered abasement" (See note 3, p 149)

Lord said, "Well, speak," Then Jamawant said, "Purifier of the Guilty! Lord of the Poor! it is in my heart that I should give this girl Jamawati to you in marriage, and acquire fame and greatness in the world" Bhatwan said, "If such is the wish, I also agree to it "1 As soon as this promise issued from the mouth of the Lord, Jamawant at first worshipped Sri Krishna Chand with sandal, unbroken rice, flowers, perfume. lamps, and consecrated food, and afterwards gave his daughter in marriage, according to Vedic ritual, and he presented that sewel also in her dower

Having related the story thus far, Sri Sukadey the saint said -O King ! Sri Krishna Chand, the root of joy, taking Jamawati, along with the newel, came out from the cavern, and now please hear the story of those Yadayas, the companions of Prasen and Sri Krishna, who were standing at the mouth of the cavern. When they had passed eighteen days? outside the cavern, and Hari had not come, they, in despair, troubled by a variety of anxieties, grieving bitterly, came from thence into Dwaraka Having got this news, all the Yadubansis were ex ceedingly disconcerted, and repeating Sri Krishna's name, with great grief, began to bewail bitterly, and lamentation fell upon the entire female apartments. At last, all the queens, being greatly agitated, with emaciated bodies and disturbed minds. issued from the royal nalace, and weening bitterly came outside the city where, at the distance of a kos, there was the temple of

Having worshipped, and propitiated Gaur, and joined their hands and drooped their heads, they began to say, "O Devi! to thee, gods, men, and saints, all hasten, and what they ask from thee that they obtain Thou knowest everything of the past future, and present . say, when will Sri Krishna Chand the root of toy, come?' Maharat! all the queens then, sitting tamou ably 3 at the door of Devi were propitiating thus, and Ugrasen. Vasudev, Baladev, and all the other Yadan as, were seated in grave anxiety, when, in the midst of this, Sri Krishna, the in destructible dweller in Dwaraka laughing away, came and stood in the royal assembly, bringing Jamawati with him. Having seen the moon face of the Lord, joy came to all of them, and having received this felicitous intelligence, all the queens also worshipped Devi, came home, and began to make rejoicings

Having related thus much, Srl Sukadey II said -Maharai! Sri Krishna Ji, as soon as he was seated in the assembly, sent for Satrant, and having given him the jewel, said, "I did not take this jewel, you have falsely suspected me

Lit, If it has thus come into thy oes re then to us also is the sanction !

Not ce the idoon 'E., hiero days had classed to them
'This is the famous process of stung dharnd in which the complainant sta before the abode of one from whom he wishes to extort something and refuses to eat drink, or move away until his request be granted

This jewel Jamawant alone took, he gave it to me along with his daughter"

Taking the jewel, then, with bowed head, Satrajit went, he went thinking [thus],

"I have done great wrong to Hari, unintentionally I have abused his family.

I have fixed a stain on the lord of the Yidayas, and, in the

Now let that be done which may remove the offence, let me give the Satibhama jewel to Krishna"

Mahara I making such reflections in his heart of hearts, tal ing the jewel, grieved in mind, Satrajit went to his house, and related to his wife all the thoughts of his soul. His wife said, 'Huisband! this affair you have well reflected on, let Satishiama be given to Sri Krishia, and get renown in the world "On hearing this expression, Satrajit called a Brahman, and having saccrtained the felicitous time and moment, and having placed on a silver roll, unbroken rice, silver, and a concaunt, sent the marriage gift to the house of Sri Krishia Chand by the hand of a priest. Sri Krishia Ji, with much pomp, wearing the nuptial head dress, came to the wedding. Then Satrajit, with all customary ceremonies, gave his daughter according to Vidic ritual, and having given much wealth, in the wedding present conferred that jewel also

On seeing the jewel, Sri Krishna Ji took it out from that [present] and said, "This jewel is of no use to me, because you obtained it by performing austenty to Surya, in our family, with the exception of Sri Bhagwin, we are not accepting things given by another detty. Put this in your own house." Maharaji as soon as these, words had proceeded from the mouth of Sri Krishna Chand Ji, Satrayt took the jewel and remained ashamd, and Sri Krishna Chand Ji, Satrayt took the jewel and remained ashamd, and Sri Krishna Ji, taking Satibhāma, set out for his own house with a museal procession, and went and passed his time happilly

with Satisbama in the royal palace

Hiving heard the story thus far, Parikshit asked Sri Sul ades Ji thus, 'Receptacle of kindness' why was the stain fistened on Sri Krishna Ji? kindly tell me that" Sukadev Ji sud — Riji!—

Mohan looked at the Moon on the fourth of the month Bhadon.

This stun clung to him, his heart was greatly dejected. And listen —

Should anyone look at the Moon, on the fourth of Bhådon, Let hum hear this topic with his cars, no stain will attach to him

CHAPTER I VIII

Duryo than attempts to murder the Pandayas-Ar ships and Ralarum basten to Hastinapur to protect them-Akrur per nades Satadhanwa to resence him self on Satrant and to steal the won lexful newel-Satadhanwa does so and e ves the newel to Akrûr-The latter carries the eem to I rayage and Balaram goes in search of it—A postilence rages in Dwaraka but Akrdr return, there with the servel and enges it to Krishna who presents it to Sat bhoma

SRI SI KADEV It said -Maharas! I will now tell the story how Satadhanwa, for the sake of the jewel, slew Satrajit, took the ittentively Once upon a time someone came from Hastinapur and delivered this message to Balarani, the abode of happiness, and to Sri Krishna Chand, the root of ior .-

The son of the blind one I invited the Pandayas, and caused them to sleep in his house.

At midmight on all sides he set fire to it

On hearing this statement, both the brothers got very miscrable and perplexed, and then called for their chariot from the character Darak, mounted it, and went to Hastinapur, and having descended from the chariot, they went into the assembly of the hauravas, and stood there. There they see that all, with cmacrated hodus and disturbed minds are seated is pondering something in his heart. Bhishma is shedding tears from his eyes, Dhritarashtra is experiencing much grief, tears are flowing from the eyes of Dronacharya also, Viduratha,3 feeling remore in his inmost soul, Gandharl 4 came near him and sat down, others also who were wives of the hauravas, as they repeatedly recalled the memory of the Pandayas, were weeping also, and the whole assembly was full of greef Maharat! having witnessed the condition of that place, Sri Krishna and Bilaram Ji also came near them and sat down, and they asked news of the Pindayas, but no one stated any of the secret, all remuned

Having related the story thus far, Sri Sukadev II said to king Parikshit - Maharti! Sri Krishna and Balaram Ji, then having got the news of the burning of the Pandayas, went to Hastina

1 This means Durrodhana, il e son of the 11 n i k ne Dhr tarashtra

Tenth Chapter of the Bhl avata Puring

Through horyay was an deldrya or teacher and in have been generated by the famous sa at Bharadwaia in a bucket (drown). He was mi lary a liver to both the Kaurayas and the landars and afterwards became king of part of I anchala. the haurrays and the Longards and microards recome long of part of Lonchals with heated the hours to vay a such microards recome longard the soon of Longard and the father of greater the soon of Longards and the father of the soon of the soon of the soon of Secretary and the soon of the soon o

pur. I But in Dwaraka there was a Vadaya named Satadhanwa. to whom formerly Satisham3 had been betrothed. Akrur and Kritavarma went together to his place, and both of them said to him. 'Sri Krishna and Bilaram have gone to Hastinapur, now has come thy opportunity, take thy revenue on Satrant, he cause he has committed a great fault towards thee, in that he has given the betrothed to Sri Krishna, and has raised up re proach against thee Now here there is no one his helper" On hearing this speech. Satadhanwa rose up angrily, and at night time went to the house of Satrant and challenged him length by fraud and force, he slew him and returned with the jewel. Then Sitadhanwa, being seated alone in his house, reflected somewhat, and regretting in his heart, began to say.

"I have committed this enmity towards Krishna . I listened

to the advice of Akfur.

Kritavarma and Akriir came together and gave me advice If a good person states a deceitful [thing], what can nrevail against it ?"

Maharai! on this side Satadhanwa, then, was in this way regretting and repeatedly saying, "Nothing can prevail against fitt, the course of destiny no one can know," and, on the other side, having beheld Satrapt dead, his wife, weeping grievously, cried out, "Husband | husband | " Having heard the sound of her weeping, all the people of the family, both women and men, making various kinds of remarks, began to ween violently and lamentation fell upon the whole house Having heard of the death of her father, Satishama immediately came, and having advised and counselled all, and caused her father's corpse to be placed in oil, she sent for her chariot mounted it, and went to Sri Krishna Chand, the root of joy, and in the course of a night and day arrived there

As soon as he saw her, Han arose and said, "O beauteous

one! is the home prosperous?"

Satibhama, joining her hands, said. What prosperity [15 there I without you. O Lord of the Yadus?

Satadhanwa has caused us misfortune, he has killed my

father, and taken the sewel

Your father in law is placed in oil, remove all my griefs"

Having said this much, Satishama stood before Srl Krishin and Baladev II, and began to cry out, "O Father! O Father!" and to weep bitterly Having heard her grieving Sri Krishm and Balaram Ji also, at first, being greatly dejected, cried and appeared like ordinary mortals, afterwards, giving hope and encouragement to Satishama, fortified her, and taking her with

¹ For he gaye read to gaye This is a curious overs ght 2 After Agapt & the word Mt is understood, basin? means 'to prevul against It spossibly denied from tas power' 3 For decread Me.

them thence, came into Dwaraka S'ri S'ukadev li said --Maharai on coming into Dwaraka, S'ri Krishna Chand. seeing that Satibhama was greath pained, made this promise, and said. "Beauteous one! be firm in your heart, and be anxious about nothing What was to be, that has taken place But now I. having slain Satadhanya, will take revenge for your father then I will do other work "2

Mahârai I as soon as Râma and Krishna were come. Sata dhanwi, being greath, frightened, left his house, saying this within his heart, "At the suggestion of others I have acted inimically towards Sri Krishna II. now whose refuse shall I seek?" He went to Kritavarma, and joining his hands, said with great humility, "Mahara! I did this thing at your suggestion now S'ri Arishna and Balaram are angre with me, therefore I have fled and have taken refuse with you, please point out some place where I can remain" Having heard this statement from Satadhanwa, Kritavarma said, "Listen! I can do nothing for you 3 The man who is at enmity with S'ri Krishna Chand. has gone from all Wert thou not knowing that Murari is ex ceedingly powerful, and that, on enmity being made with him, there will be defeat? What matters about anyone's suggestion? Why did you not reflect on your own strength and then act? It is the custom of the world that enmity, marriage, and friend ship should be made with equals Do not thou place hope on us . we are servants of Sri Krishna Chand, the root of joy It does not beseem us to act inimically towards him Go where thou mayst find admittance "4

Maharai having heard this speech, Satadhanwa, becoming exceedingly dejected, went thence, and came to Akriir Closing his hands, drooping his head, humbly and beseechingly began to ay, "Lord | you are the Yadayas' chief and ruler, acknow ledging you all bow their heads You are good, compassionate. and enduring, bearing pain yourself, you remove the pain of others Tooyou is the shame of the advice tendered . do you afford me your protection 1, paying deference to your advice alone; did this deed now you alone should save me from the hand of Sri Krishna"

On hearing this speech, Akrur Ji said to Satadhanwa, "Thou art a great fool, in that thou art saying such a speech to me Dost thou not know that Sri Krishna Chand is the creator and the remover of the ills of all? After acting antagonistically with him, who can ever remain in the world? What was injured by the adviser?6 Now, indeed, on thy head the affair has fallen 6

¹ For Aruhna Chand se teed Krishna Chand ne Meaning that he will kill him before he attends to any other affair 111, From us nothing can be "

Meaning in a war working can be "
Itt. From us nothing can be "
Itt. Where thy hown may be costs ned, there go "
This use of it cleantive with the Fast Pactorple is very common in the score
it by be both Hollings and Latwick have m seed the meaning bere

It is said that, this is the custom of gods, men, and saints, they make friendships for their own selfish ends and in the world there are many kinds of people, they utter many different kinds of speeches for their own selfish purposes, therefore it is fitting for a man not to go upon the suggestion of anyone. Whatever and exil in the matter, afterwards he should enter on Whatever and exil in the matter, afterwards he should enter on the tisk. Thou didst commit the act heedfully, now for thee there is nowhere in the world a place to remain in. Whoever has acted immically towards Sri Krishna has not afterwards lived wherever hee field to and remained there he has been killed. It is not for me to die that I should take thy part, in the world he is derivability.

Maharāj I when Akrur, Ji had thus made harsh, dry statements to Satadhanwa, then he became hopeless, and giving up the hope of life, deposited the jewle with Akrd Ji, ascended his charot, and filed from the city, and after him, Sri hishna and Bahram Ji also rose up, ascended their chariot, and pursued, and moung on and on, these, having gone a distance of a hundred jojinar, overtook him. Hearing the sound of their chariot, Satadhanwi was exceedingly alarmed got down from his chirot. In all entered

into the city of Mithilanur

The Lord, seeing him, engrily commanded his discus Sudarem [thus] "Do thou at once cut off the head of Satadhanua." On receiving the command of the Lord, the discus Sudaran went and cut off his head. Then Sri Krishna Chind went to him and scirched for the jewel, but found it not then he said to Balide. Ji, "Brother! Satisfirma's is killed, and the jewel not obtained Balarim Ji said, "That jewel some great man his obtained He his not brought it and shown it to us. This jewel is not to be conceiled near anybody. Do you take notice, at length it will minks it telfs somewhere or other."

Having said this much, Baladev Ji said to Sri Krishna Chand "Brother I now do you set out for Dwaraka city, and I am going to search for the jewel Wherever I shall find it, I will bring it

the nee"

Hrung related the story thus fur, Sri Sukadev Ji said to king Parikshit — Maharaji Sri Krishina Chindi, the root of joy, hiving dain Stadhama's, set out for Du Iraki city, and Baharah the abode of happiness, proceeding to search for the jewel Seriching on in country after country, town after town, and village filter village, Bahadev Ji, proceeding onwards, arrived at the city of Ayodhy's Haung obtuined news of his arrival Duryodhin the king of 'yodhy's arose and hastened to him. Having advanced and met him and mide presents, spraching silken foot clitch, he conducted the Lord, with a musical procession, into his own palace. Having seated him on a throne and honoured him in various ways and provided him with food with great humility, downcast he if and ju med hands, he seed before him, and said downcast he if and ju med hands, he seed before him, and said

"Ocean of compassion! how is it that you have come hither?

Maharai Baladey II, perceiving the affection of his heart, and being pleased related the whole secret of his coming. Having heard his statement. Raia Durvodhan said, "Lord I that sewel. by no means, will remain with anyone, at some time or other. it will spontaneously manifest itself." Having spoken thus, again joining his hands he resumed. "Compassionate to the lowly! am very fortunate in that I have obtained the sight of Your Honour while staying at home, and have not rid of birth after birth of sin Now kindly fulfil the heart's desire of your servant, and having remained here some days, and made me your pupil and taught me club fighting, acquire fame in the world" Mahârai I having heard this speech from Duryodhan, Balaram Ji made him a pupil, and remaining there some time, taught him the whole science of club fighting, but the jewel he searched for there also in the whole city, and found not Subsequently, after the arrival of Sri Krishna Ji, after some time Balaram Ii also came into the city of Dwaraka Then S'ri Krishna Chand II accompanied by all the Yadayas having taken Satrant from the oil, performed the rites of fire and with his own hands ignited the nyre ! When Sri Krishpa It was at leisure from these kindly duties

Akrur and Kritavarma, having reflected somewhat among them selves, went to Sri Krishna II, and taking him aside, and showing him the iewel, said, "Mahârai! the Yadavas are all become impious and are fascinated by delusion, abandoning remembrance and thought of you, they have become blinded by wealth If these should now experience some hardship, then they would return into the service of the Lord , therefore we leaving the town, and taking the jewel will flee When we shall have caused the adoration and recollection of you [to revive] among them, then we shall come back into the city of Dwaraka" Having said this much, Akrur and Kritavarma, with all their relatives, at midnight, Sri Krishna Chand being privy to it, fled from the city of Dwaraka, so that nobody knew whither they had gono. As soon as it was dawn, this gossip spread through the whole city, "It is not known whither Akrur and Kritavarma. with their families, went in the dead of the night, and what has happened"

Haung related the story thus far, Srl Sukadev Jl said — Mahkrag¹ on thus side, in the city of Dwarakå, this began to be a constant topic of conversation in every house, and on the other side, Akrur Ji first having gone to Prayåg, and having caused hinself to be shaved, and having bathed at the Tribein,3

¹ That is he had the corpse burnt with the usual Hindu ceremonies. It is the right and privilege of the nearest in relationship to apply hie to the funeral.

The Tribent means 'the three brands or locks of hair and here alludes to the junction of the three rivers Ganges Jumna, and Saraswati, at Allahabad.

and having given alms and done virtuous acts, and having con virtuited there a Hari pain, he went to Gaya There, also, having seated himself on the banks of the river Phalgis he per formed S raddh? according to the Sastras 3, and having fasted the people of Gaya, he gave bountful alms. Then having scin the Mace Bearer, he went thence and came to the city of Kas-Having obtained news of his coming, all the kings thereabout came, met him, and began to make presents, and to remain there, performing searrifice, alms giving, austerity, and toos

Hereupon after some trum had passed, Sri Murari the benefactor of devotees, having re-olved in his mind to recall Akruf Ji, came to Baltram Ji, and said, "Brother! now some affliction should be crused to the subjects, and Akruf Ji should be recalled." Balded Ji said, "Maharaji'd on battever enters your inclination, and give happiness to good people." As soon as these words issued from the mouth of Balaram Ji, Sri Krishan Chand Ji acted so that, in every house in the city of Dwârikā, were spread facter, tertiary ague, epileps), consumption, ringworm, itch, hemicrania, lepross, elephantiasis, dropsy, fistuli, tympany, dys.ntery, tenesmus, gripes, cough, colic, hemiplegri, palsy, sun strokt, morbid humours, and other disease.

And for four months, also, no rain occurred, by which the streams, rivers, and lakes of the entire city were dried up, no grass or corn either spring up. Iting creatures of the sky, water, and earth, birds and earth, being distressed, began to wither up and die, and the inhabitants of the town, through famine, began to complain grievously. At length all the inhabitants of the town, being greath distressed, were exceedingly dismayed. They came to Sir Kirshin Chand, the erddicator of misfortunes, and supplicatingly, and most submissively, with joined hands and bowed head began to say, and the supplicatingly, and most submissively, with joined hands and bowed head began to say.

" If are in your protection, how [isit] we are now enduring great hardship?

A cloud has not rained, pain has occurred, why has Vidhata decreed this?"

t A Hars-pairf is a landing place on a river bank dedicated to Vishni

The S laters are the treatises containing the general or I nances for the regulation of society

An ep thet of Vi has

³ State Asian fineral rice performed in h nour and for the benefit of decased ancest in. They are of three him is which are called (if May) or counts in h may of decased ancestor collectively when three hills of meal and water are offered, (2) Ament the or occasional when offering are mule on behalf of a parent er some arcently decased ancestor, (3) A loya, or valuntary, performed for the preparation of the property of the

litered spyrams I styre are a milar in construction to the common from elikture, "it exist." I standing to me a saked to do anothing therefore it y are not respectful linguistance as his been supposed, he is tall what aloud it is due and he replies that kindigs may do what seems good to him, and halt but proceeds to act accordingly.

Having said this, they resumed "O Lord of Dwaraka compassionate to the lowly! you are our creator and remover [of misfortunes], except to you, where should we go, and to whom should we speak? Whence has this calamity unprovoked 1 come?

and why has it occurred? Kindly tell us"

S'ri Sukades, the saint, said — Maharai I on hearing this speech S'ri Krishna Chand Ji said to them, "Listen! the city from which a good man denarts, there spontaneously family, poverty, and misers come Since Akrur II went away from this town. this has been the state of things here. Wherever good people, the truthful and the servants of Hari remain, there infelicity. famine, and misfortune are destroyed. Indra keeps friendly with

On hearing this statement, all the Yadavas cried out, "Maharaj" you have spoken the truth

This thing came into our minds also, for the father of Akrur is named Suphalak, 2 he also is very good, truthful, and virtuous Wherever he remains. there is never misery, poverty, and famine, rain at all times falls there, and thence arises prospenty. And please hearken Once a great famine fell on the city of Kasi, then the King of Ka i sent for Suphalak Maharan on Suphalak's going there, in that country rain fell as desired. [a good] time ensued, and the misery of all departed Then the king of the city of Kasi gave his daughter in marriage to Suphalak They began to remain there happily The name of that princess was Gadinal a . her son is Akrur "

Having spoken thus, all the Yadavas said, "Maharai we were aware of this before, now what you may command we will do" Sri Krishna Chand said, "Now do you, most courteously, conduct Ahrur Ji from wherever you may find him" As soon as that direction had issued from the mouth of the Lord, all the Yadavas, unitedly, went forth to search for Akrur, and, proceeding on wards, arrived in the city of Varanasi 8 Having met with Akrur Ji, and made presents, with joined hands, and downcast heads, they stood before him, and said .-

A Come. O Lord 1 Bala and Syam are saying , without you the inhabitants of the city are uneasy .

Wheresoever you [are], there is the abode of happiness. nathout you [there is] the dwelling of hardship and poverty.

¹ The phrase bathe bith frien means ' in a mere seated condition ' that is. without any action or provocation The simple and causal Past Participles are often thus coupled in similar sign fications For examples see the Hindi Manual.

² Suphalak means "the causer of good results "

JAMASH IS A RANGE THE CAME OF STREAM TO A STREAM TO A STREAM THE CAME OF THE C

^{0 2}

and hwing given dins and done virtuous acts, and having constructed there a Hri pain, he went to Gajā. There, dso, having seated himself on the banks of the river Phalgu he performed S råddh? according to the Sastras, and having feasted the people of Gaya, he gave bountiful alms. Then having scenthe Mace Bearer, he went thence and came to the city of Kas-Having obtained news of his coming, all the kings thereabout came, met him, and began to make presents, and to remain there, performing sacrifice, alms grupe, autenti, and toos

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² Sydakha ne funen i reta performed in Nonore and forthe benefit of deceased ancestors. They are of three kinds whe has called (2) Myor or consist a in benour of deceased ancestors collect vely when three balls of meal and water are offered (2) Aneutithia or occasional when offerings are mote on their of a parent or some recently deceased ancestor, (3) Admyø, er voluntary, performed for the greater benefit of ance to an oper era?

³ The Sastras are the treatises containing the general ordinances for the regulation of society

An ep thet of Vishnu

[•] Hered pyramd flyps are similar in construction to the common form children, it of fit Balaran is not asked to do anything therefore they are not respectful Imperative; as his been supposed, he is told what should be done, and he replies that kinshna may do what seems good to him, and krishna proceeds to act accordance!

Having said this, they resumed, "O Lord of Dwaraka, compassionate to the lowly vou are our creator and remover [of misfortunes 1 except to you, where should we go, and to whom should we speak? Whence has this calamity unprovoked 1 come?

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On hearing this statement, all the Yâdavas cried out, "Mahârâj' you have spoken the truth This thing came into our minds also, for the father of Akrur is named Subhalak.2 he also is very good, truthful, and virtuous. Wherever he remains. there is never misery, poverty, and famine: rain at all times falls there, and thence arises prosperity. And please hearken. Once a great famine fell on the city of Kast, then the King of Kast sent for Suphalak Maharat! on Suphalak's going there, in that country rain fell as desired, [a good] time ensued, and the misery of all departed Then the king of the city of Kasi gave his daughter in marriage to Sunhalak They began to remain there happily The name of that princess was Gadinaka, her son is Akrur"

Having spoken thus, all the Yadayas said, "Maharai! we were aware of this before, now what you may command we will do" Sri Krishna Chand said." Now do you, most courteously, conduct Akrur Ji from wherever you may find him" As soon as that direction had issued from the mouth of the Lord, all the Yadayas, unitedly, went forth to search for Akrur, and, proceeding onwards, arrived in the city of Varanasi 3 Having met with Akrur Jl, and made presents, with joined hands, and downcast heads, they stood before him, and said,-

Come. O Lord 1 Bala and S'sam are saying, without you the inhabitants of the city are uneasy.

Wheresoever you [are], there is the abode of happiness; without you [there is] the dwelling of hardship and poverty .

The phrase builthe bithde men means "in a mere seated condition," that is, without any action or provocation. The simple and causal Past Participles are often thus coupled in similar significations For examples, see the Hindi Manual,

Suphalak means "the causer of good results "

I diddnif is a name of the holy city has, and is the word whence the English term "Benares' on mated It took this name from a small stream running pa t the north of the cty into the Ganges, which was anciently called family, "an enclosure," but is still known as the Burnd That is, Ralaram and Krishna.

Although Sri Gopal 1 is in the city, still famine, giving affliction has fallen

Sri and her husband are in the power of good people, from

Maharah' on hearing this statement, Akrur Ji, being much affected, rose up, and taking with him Kritavarma, and all the Yadubansis, along with his family, went with a musical processor, and, in the course of some time, arrived with them all in the city of Dwarakh. Having received intelligence of their connig. Sri Krishia Ji and Balaram came forward and, with exceeding honour and respect, had them conducted into the city. O King'i immediately on the entrance of Akrar Ji into the city, rain descended and [good] times came, and the misery and poverts of the entire cit passed away. Akrur is greatness was [mainfested], all the inhabitants of Dwarakh began to live in happiness and

Afterwards one day Sri Krishina Chand the root of joy, called Akrur Ji to him, and taking him apart, said, "Having taken the lewel of Satrajit, what have you done [with it]? He said, "Maharaj I it is in my possession". Then the Lord suid, 'Give it to whom the thing belongs, ' und if he should not evist, then consign it to his soin, and should there be no son give it to his wife, should there be no wife, give it to his frainly [generally], should there be no family, give it to the son of his religious preciptor, should there be no preciptor's son give it to Brahman,' but do not yourself the the property of anyone. This is justice, therefore now it is fitting that you should give Satrajit's jewel to his grandson, and accoure greatness in the world!

Wahdraj as soon as these words had is used from the mouth of Sri Krisha. Chand 'krir Ji brought the jene fried it before the Lord, and with jound hands most humbly said "Lord of the lowly if pleas, accept this joved journelf and retimore my transgression, because the gold which issued from this joved I took, and sport in pilgrimages to holy places." The Lord said "Well done." Having said this, Hari took the jened, and writt and ease it to Sathbilmid, and removed all the anxiety from his

mind.

That is Kruhpa, the nourisher of kine

^{*} Srl is a name of Laksh ni and her husban t is hi had it e guard ande y

^{*} for atur real dise

^{*} Lit, * Of whom the thing [is] to that one give [it] "
* Notice the order of succession to properly

[·] For d'n1 read din

CHAPTER LIX.

The adventures of Arishna and Balaram at Hastingnur-Krishna marries Kalinda -He directs the element Fite to satisfy his hunger by consuming a forest-Krishna stops the conflagration at the abode of a demon Wara, who builds a golden house for Arishna in seturn for his Lindons-Krishna carnes off Marahada, Satid and Bhadel.

S'rì S'LEADFU Il said -Mahārāi! one day S'ri Krishna Chand, the friend of the world, the root of iov. thought thus, "I should now go and see if the Pandayas escaped alive from the conflagration and are alert" Having said this. Han, taking with him some of the Yadubansis, set out from the city of Duaraka, and came to Hastinapur Having received intelligence of his coming. the five brothers Yudhishthira, Ariuna, Bhima, Nakula, and Sahadeva, being greatly delighted, rose and hastened Itowards himl, and having come outside the town, and met him, had him

very courteously conducted to their house

On going into the house, Kunti and Draupadi? summoned seven auspicious nomen,3 and filled a square place with pearls, upon which having spread a golden seat, caused Krishna to be seated upon it, and causing rejoicings to be made, with their own hands caused the arta to pass round. Afterwards causing the Lord's feet to be washed, and conducting him into the cooking place, they had prepared for him food of six flavours . Maharai when S'rı Krishna Chand had finished his repast and began to eat betel, then-

haunti i sat near and conversed, asking the welfare of father

and relatives, Are Surasen and Vasudev well? my brother, and nephew Balades >

In them is my soul, except you, who destroys hardship and Whenever heavy affliction has fallen, then you have afforded

me protection.

1 These are the names of the five Pandaya princes

2 Kunit was the daughter of a Valua prince named S'ura, and was brought up by her father s count, kunt bhoja the feminine form of whose name she tool, having presponsify been known as Futhl. She was the first wate of Fanda the father of the five Pandava princes, three of whom, Yudhishthira, Bhima, and Affina, were her sons. Drapad was wife in common to the five princes. She was the daughter of Drapada along of Panchala, and had a lo borne the name of Krishna, probably from her dark complexion. The cause of her decoming the natio of five brothers as given in the Mahdishdrata, Ada parvan, ch. 191 (Cale ed.), but it is no doubt the traditional remembrance of ancient polyandry, in fact ch 196 plantly says that the practice "had become obsolete in consequence of being opposed to custom and the vedas"

That is, women whose husbands are living, the lot of one whose husband is

dead being upenviable.

See note 7, p 174

Kaunti is intended for kunti

"Who [15] that beauty [of] pleasing form? no one [15] with her "1

Maharaj! having heard this expression from the mouth of the Lord, and having seen her, Arjuna hastily ran, and went where that very beautiful one was taking pleasure along the bank of the river, and began to ask, thus, "Say, beautiful one ! who art thou ? and from whence art thou come? and why art thou wandering here alone? This secret of yours expound, and tell all to me 'On hearing this secret.

The beauteous one tells her tale "I am a maiden, the

Wy name is Kålindi, my father assigned me an abiding place in water.

He came and built [for me], a palace in the water My father counselled me and said.

'Keep on daughter' wandering near the river, thy husband will come and meet thee here

In the Yadu family Krishna will be incarnate, in quest of thee, to this place, he will proceed.

The Primal Male, the imperishable Hari, for his purpose, thou art incarnate'

As soon as my father the Sun had spoken thus, since then I have longed for the footstep of Hari"

Maharaj on hearing this speech, Arjuna being greatly de lighted, said "O beauteous one' he for whose sake thou art wandering here, that very Lord, the impersishable, Dwiraka resident, Sri Krishna Chand, the root of 1903, has arrived 'Maharaj' when these words issued from the mouth of Arjuna, the benefactor of devotees Sri Bihari also, having urged on the chariot, arrived the'e On seeing the Lord, when Arjuna had related all that [girls] secret, then Sri Krishna Chand Ji langlings, quickly causing her to mount the chariot, took the road to the town. While Sri Krishna Chand is coming from the wood into the town, Višwakarina," perceiving the desire of the Lord, constructed an exceedingly beautiful palace, apart from all the rest. Hari, on arriving, caused hallinds to dismount there, and himself also began to stay there

Some days afternards, on a certain time, Sri Krishna Chand and Arjuna at night time, were seated in a certain place, when Agnis having come, with joined hands, and downcast head said to Han. "Mobilety! I, a lungered for ranay days, have wandered through the entire world, but found food nowhere. Now there is foul on hone from you. If I get your permission, I will go

¹ thu ke is a double Gen two this being a Bray gen tival form in itself. The Gentire often becomes a base for other case signs as tere he nere far &c but seldom is used as a base for uself.
2 Vawakarma is the Vulcan or artificer of the Hindu Pantheon.

Agus is the god of fire and an ancient Vedic deity It is also fire itself

and devour the woods and jungles" The Lord said, "Good go and eat" The Agni said, "Lord of Compassion! I am not able to go alone into the woods. If I go, Indra will come and extinguish me" Having heard this remark, Sri Krishna Ji said to Arjuna, "Brother! do you go, cause Agni to take food, and return I to mell. he has been starring to death for man dats"

Malaraj, as soon as these words had issued from the mouth of Sri Krishna Chand Ji, Arjuna, taking his bow and arrows, accompanied Agin. And Agin, going into the wood, blazed up, and began to consume the mango, tamarind, the fig, the sacred fig, the citron leaved fig, the palm, the Xantheejmus patorius, the butter tree, the rose apple, the Minusops Kanki, the Baulinia viriegala, the grape, the Chironja sapida, the orange, the lime, the numbe, and all other trees. and—

Grass and bamboo, with a loud noise, crackles, the creatures of the wood, losing their way, wander about

Whithersover one might look, there, in the entire wood, fire, with a great roaring, is burning, and smoke circling round went to the sky Having perceived that smoke, Indra, having sum moned the Master of the clouds, said, "Do you go, and with violent rain, extinguish the fire, and save the beasts, birds, and living creatures of the wood. Having received that order, the Cloud master, taking with him an army of clouds, having come there and thundered, just as he was about to rain Ariuna struck Thim with such wind arrows that the clouds, becoming very small pieces, were dispersed as flocks of cotton are dispersed by gusts of wind No one saw them coming or going came, so they quite easily disappeared, and the fire, continuing to consume the forest and underwood, came where? Where there was the palace of an Asura named Maya! Having per ceived Agni approaching filled with extreme anger, Maya, being very fearful, naked footed, with a cloth thrown on his neck, and his hands clasped, issued from the palace, and came and stood before [Agni], and prostrating himself, supplicatingly said, "O Lord O Lord save me from this fire, speedily preserve me

Agni has fed and has obtained satisfaction, now do not pay heed to any offence [which I may have committed], Bear in mind my submissiveness, save me from Baisandar',

Maharaj! as soon as these words had issued from the mouth of May, the Dautya, Bausandar land [aside] the fire urrows, and Arjuna also stopped astonished At length both of them, taking Maya along with them, went to Sri Krishna Chand, the root of joy, and said "Maharaj" and "Maharaj".

¹ This is the answer to the exclamatory interrogation just before it.
² This is intended for Vasiwanara, a name of Agus, occurring in the Rig Veda

This Asura Maya is useful, for you he will construct an abode.

Do you immediately take thought of Maya, extinguish the fire, and make him featless?

Having said this, Ariuna placed on the ground with his hand the box Gandiyal along with the arrows Then the Lord made a sign by winking towards the fire, and it was immediately ex tinguished, and in the whole wood coolness supervened. Then Sri Krishia Chand, accompanied by Arjuna, took Maya with him, and proceeded forwards. Having cone there, Maia, in a single moment, constructed and set up a jewel studded golden palace, exceedingly benutiful, delightsome and pleasing to the mind, such that its beauty is indescribable Whoever had come to see it, stood still with astonishment like a nicture. Afterwards. Srl Krishna Ii delayed there four months, then moving thence, where did he come? but where Raia Yudhishthira was eated in his royal court. On coming the Lord asked from the king permission to go to Dwaraka As soon as this speech issued from the mouth of Srl Krishna Chand, Raid Yudhishthira, as well as his Court, were much dejected, and in the entire female apartments also, both women and men began to feel every anxiety. At length the Lord, appropriately advising and coun selling them all, gave them hope and encouragement, and taking Arjuna with him, and bidding Yudhishthira farewell, and pro ceeding from Hastmapur, laughing and sporting, after a certain time, arrived at the city of Dwaraka Having heard of his coming there was joy in all the city, and the pain of separation departed from all His parents, having seen the face of their son obtained happiness, and lost all distress of mind

Afterwards one day Sr. Arnhina Jl. hrving gone to Raja Agress and hrvin in parred to him the secret of Kalinda, said, sharing lance brought Kalinda, daughter of the Sun, ado on the secret of the Sun, and the secret of the secret o

to Vedic ritual

Having related the story thus far, Sri Sukadev Ji said — O King I it was in this way that the murrage of Kalindh hap pened. Now I am about to relate the story how Hari afterwards brought Mitrabinda and married her, do you attentively listen Surasers & daughter [was] Sri Anshan Ji saunt. her name [was]

² The bow Gandiva, so called because made of gindt wood was a weapon of Arjana. It was presented by the god Sonia to Varuna and he gave x to Agai, who to his turn presented it to Arjana.

Rajadhi Devi, her daughter [was] Mitrabinda 1 When she became marriageable, she effected Supramvara 2 There were collected the kings of all the various countries, having good qualities repositories of heauty, intelligent, strong, heroic, very resolute, dressed out, one outyving the other 3 Having received this intelligence. Sri Krishna Chand II also, taking Ariuna with him, went there, and having arrived, stood in the very midst of the S avamvara

The beauteous one, having seen Murari, was delighted. having thrown the garland [round his neck], she con tinued gazing on his face

Maharat | having witnessed this action, all the kings of the various countries, being abashed, began to be fretful in their hearts And Durvodhan went and said to her brother Mitrasen. Brother | Hart is your maternal uncle's son , having seen him, the beauteous one is become fascinated, this is a practice opposed to custom, 4 on this taking place there will be ridicule in the world Do you go and advise your sister not to choose Krishna, otherwise there will be ridicule among a crowd of kings" On hearing this speech, Mitrasen went, and spoke advisingly to his sister

Maharat having heard and understood her brother's state ment, when Mitrabinda, having retired from proximity to the Lord, and stood at a distance apart, then Ariuna, bending down, said in the ear of Sri Krishna Chand, "Maharaj! now what are you abashed at? the affair is a failure, do what should be done," there should be no delay " On hearing the statement of Arjuna, Sn Krishna II quickly having seized her hand, raised Mitrabinda up from the midst of the Suaramzara, seated her in his chariot, and took her off, and at that very instant, in the sight of all urged on the chariot Then all the kings, each having seized his own weapon, mounted on horses, and wheeling round the front of the I ord, went and stood ready to fight And the people dwelling in the city, ridiculing and clapping away with their hands, abusively began to speak thus .-

"He came to marry his runt's daughter, from this, Krishna has acquired excellent renown"

Having related the story thus far, S're Sukadev J. said -Maharai when S'ri Krishna Chand saw that the army of Asura which had surrounded him on all sides would not rest without being fought, he drew from the nuiver several arrows, and stretch

Notice the absence of verbs in this phrase It is not unusual in the relation of genealogical details

That is she chose a hu land (warn) for herself (rawyam)

the est aline ki, 'one [trying to be] of superior [qual ty] to an ther'

this a compount adjective to riti

bear rullhes should be one well Its a compound adjective to rit.
The word karnd though in the f rm of the Inha tive, as here the representa tive of the Sanskitt Future Passive Participle Sec Hinds Manual p 175

ing his bow, discharged them so that the whole army of the Asuras, having become scattered, disappeared in that very spot,

and the Lord reached Duaraka in undisturbed happiness

S'n S'ukadev Ji saud —Maharaj ' S'n Krishna Ji, having thus taken possession of Mitrabinda, married her in Dwaraka New Iwill further relate the story how the Lord brought Satya, do you listen attentively. In the kingdom of Kausala [there was] a king named Nagnajut, his daughter [was] Satya ' When she became marriageable, the king sent for seven very, huge and terrible bulls, in hose nostrils had not been pierced, and having made this vow, turned them loose in the country, ' Whoever, at one time, shall nose ring these seven bulls and bring them, to him I will marry my daughter "Mahāraj ' these seven bulls, with heads down, tails erect, pawing the ground, nander about, bellowing 'Whonsoever they meet, dive kill.

Afterwards, having received this intelligence, Sri Krishna Chand, taking Arjuna with him, went there, and having arrived, stood before King Nagnajit. On seeing them, the king descended from his throne, prostrated limself, and having caused them to be seated on the throne, and presented sanda, witholen rice, and flowers, and employed incense and lamps, and placed conservated food before them, with joined hands and bowed head, he very humbly said, "To day my [good] fortune has awakened, in that the Creator of Sivia and Viranch has come into my house." Having said this, he resumed, "Maháráj! I made a vow, the fulfilling of which was difficult, but now I am assured that, by your fivour, it will speedify be accomplished." The Lord said, "What sort of yow was it that you made, the fulfillinent of which is difficult? Tell me." The king said, "Lord of Compassion! I, having releved even un nose tinged bulls, made this vow Whoever at one time shall nose ring these even bulls, to him I will marry in daughter."

Sri S'ukadev Ji said -Maharlij!

Having heard [this], Hari tightened [his] girdle [and] went there, [and] having assumed seven forms, stood [where

the bulls were],

No one saw [his] invisible operations, all seven [he] noseringed, at one and the same time

Those bulls, at the time of the nose ringing of their nostrils, stood still, as wooden bulls might stand. The Lord, having purced the nostrils of the whole seven, and having strung them on a rope, led them into the royal court. Having witnessed this exploit, all the inhabitants of the city, both women and men, being actomished, began to upplied, and Raja Nagnaji, immediately summoning his priest, gave his daughter according to Vidic ritual. In hir dowry having conferred ten thousand cows, nun, hundred thousand etchhants, ten hundred thousand horses,

and seven million three hundred thousand chariots, he gave unnumbered male and female slaves. Sin Krishna Chand, having accepted all, when he went thence, then being irritated, all the kings gathered round the Lord in his pith. There, with his arrows, Arjuna smote and put all to flight. Har, with delight and rejoicing, arrived in the city of Dwaraka with them all Then all the inhabitants of Dwaraka, having come forward, with a musical procession, spreading silken foot cloths, conducted the Lord into his palace, and, having seen the dowry, all were astonished.

Celebrating the greatness of Nagrayit, the people were

The Lord of Krusala has effected a good marriage, he has given all this marriage portion to Krishin."

Mahārāy! the inhabitants of the city were making remarks of this sort, when, at that very time, \$7ri hrishia Chand and Balarān Ji, having come there, presented to Arjuna the whole marrige-portion which King, Nagayit had given and acquired fame in the world. Further I will now tell the story how \$7 krishay II brought home Bhadrā [as wife], do you listen attentich, and free from distraction. Bhadrā the daughter of the king of the district of kekaya, effected a \$x_{0.0} marar and letters were written to the kings of various countries. They went, and were assembled toogether.

There S rl Krishia Chand also, taking Arjuna with him, went, and, during the Supamirun, went and stood in the recombly. Then the princess with the garland in her hand, graing at all the kings, came near to S ri Krishia Chand, the occur of beauty, the hight of the world. Then upon seeing him, she was fascinated and she threw the garland on his neck. Seeing this, her parents being plevied, married that gul to Him, according to Vedic ritual. In hir dowry, very much was given, so that there were no bounds.

to it

Having told the story thus fir, 5rl Sukader, Ji said — Mahlad). Srl Krishna Chand in this way married Bhidra! I will too till the story how the Lord afterwards married Lakhmard, diy you listen. The king of Bhidrals was exceedingly poserful and very fimous. When his disughter Lakhmard was marriagable having arranged a Siepamears, letters were written to the kannel surrounding countries, musting them. They, with great print priparing their westal armse, come there, and during the segmentary in a very orderly fashion went and said four in rows.

Set Karshaa Chand Ji also, taking Arjuna with him, went there And when he went and stood in the Seyries are, Jakhimi it having looked upon all, came and placed the wreath on Set hirshay Jis neck. Afterwirds, her futher, according to We li, ritual married laskingast to the Lord. The kings from all the various countries who had come there, being greath, whishel began to say among themselves, "Look! while we are here, how

Krishna is carrying off Lakshmana in I

Having spoken thus, each preparing his own army, all went and stood to block the way. When Sri Krishna Chand and Arjuna, along with Lashmana, taking the charnot, advanced, then these came and stopped them, and began to fight At length, after a certain time, with arrows, Arjuna and Sri Krishna Ji smote and put all to flight, and himself, with great joy and rejoicing, arrived at the city of Dwaraka. As soon as he arrived, in every house in the entire ris.

There were songs of congratulation and festivities, and there were ceremonies in the manner of the Vedas

Having told the tale thus far, S'rî S'uladev Jî said —Mahâraj lin this way S'rî Krishna Chand Jî effected five marriages Then, in Dwârâkê, with all eight queens, he began to live happil), and the queens, during the entire day, began to attend upon him The names of the queens are, Rukminî, Jamavatî, Satyabhâmê, Kalindî, Mitrabindê, Satya, Bhadra, and Lakshmanê.

CHAPTER LX

Phaumisur carries off and conceals sixteen thousand one hundred princesse krishna slays him and marries the guils

Sal Sy kamba Ji sad —O King! once the Earth, assuming the body of a man, began to perform a very difficult austerity. There Brahma, Vilhnu, Rudra, all these three deities, came and asked lim, "Why art thou performing this severe austerity?" The Prith replied, "Ocan of Compassion! I have the desire for a vin, therefore I am performing great austerity, compassionately give me a son very strong, exceedingly renowned, and most glorious, such that no one in the world shall confront him, nor shall he die by the hand of any one."

Having heard this speech, and being pleased, the three gods granted the boon, and cut to him, "Thy son, named Naraksur, will be exceedingly strong and greatly renowned No one will fight with him and live. He will conquer all the kings of creation, and make them submissive to him. Having gone into Swargalok, and having smitten and put the gods to flight, and snatched away.

^{1 &}quot;While we are here" is equivalent to "before our very faces."

The I aradise of the god Indra.

the earrings of Adita1 he will wear them himself, and appro printing the umbrella of Indra will place it over his own head. he will bring sixteen thousand one hundred girls of the kings of the world, and Leep them enclosed unmarried. Then S.D. brishna Chand taking all his army, will attack him, and thou with say to him, 'kill him'. Then he, having killed [him], will take all the princesses and set out for the city of Dwards

Having related the story thus far, Sri Sukades It said to hing Parikshit — Maharai I The three gods, having conferred the boon, when they had thus spoken the Parth having said thus much, remained silent, "How shall I say such a thing as 'Slay mt son 12 1 Later on, after a certain time, the Farth's son Bhaumisur was produced whose name is also called Narak ssur? He began to reside in Pragiyotishpur Having constructed all round that city a rampart of mountains and forts of water, fire. and air, he kent on snatching away, by force, the daughters of the kings of the whole world, and bringing them along with their nurses placed them there. Constantly arising their mest he is unri mitingly attentive to the food, drink, and clothing of the v sixtum thousand one hundred princess s and has them brought up with creat care.

One day. Bhaumisur, in great wrath, having scated himself itt a flowers car which he had brought from Lankl, went into the city of the gods, and began to annoy the gods. Through his annovance, the gods severally abandoning the place escaping with their lives fled hither and thither. Then he snitched away the earrings of Aditi and the umbrella of Indra Afterwards, he began to cause great affliction to the gods and sunts of all creation. Hiving heard of all his proceeding. Sri Krishna Chand, the friend of the world, said within himself .-

"Having slain him. I will bring all the beauties. I will convey the umbrella of the master of the rods just there I where it ought to be] .

Having gene I will give [back] the earnings of Aditi , I will

render Raja Indra fearless "6

Having said thus much, Sri Krishna Chand resumed to Sati bharad, 'O wife' do thou come with me, then Bhaumdsur will be killed, because you are a portion of the earth, and on this account have become his mother. When the gods gave the boon of a son to the Farth they said this, "When thou shalt order [someone] to say [lura] then thy son will die, otherwise, skain by anyone anyhow, he will not die?" As soon as she heard this statement, Satthbanad B, having reflected somewhat in her heart, saying this much, remained dissatisfied, "Mahdray! my son is your son, how will you slack him?

The Lord, exading this remark, said, "About slaying him I have not much concern, but once I gave you a promise, and that I want to fulfil" Satishiam said, "What is that?" The Lord resumed, "Once Narad Ji, having come, gave me a flower of the Kalpa tree 2 accepting it, I sent it to-Rukinni! Having heard of the affair thou wast angry, then I made this promise, 'Be not dejected, I will bring the Kalpa tree itself, and give it to thee' Thereion. I am round to getter that the with

me to show Vaskunth to thee"

On hearing this sactement, Sathhama Ji, being pleased, was ready to go along with Hair. Then the Lord, having setted har behind him on Garup? took her with him, and departed lixing gone some distance, Sri Krishna Chand Ji saked Satishama Ji, "Tell me truly, beauteous one! having heard this him, what after dud thou imagine that made there displeased? I vplian the secret of that to me, that the doubt of my mind may depart "Sathhama said, "Malaira" ji you having kildel Bhaumbur, will bring system thousand one hundred princesses, you will reckton me also among them, thinking this, I was dissisfiede!

Sri Krishna Chand said "Thou shouldst not be anxious on any matter. I will bring the Kalpi tree, and will place the in thy house, and do thou present me, along with that, to Narid, the saint, then buy me back, and place me hear thee, I will ever remain subject to thee. Just in this way, Indrana gave Indra, along with the tree, and Adult [gave] Kasiappe. By making this pracent, no wife of mine will be equal to thee." Mahdrajt tilking away in this fashion, 5rl Krishna, I arrived near Prig ytotishpur. Upon sceng the fort of mountains, and the rampart of fre, witer, and wind, there, the Lord ordered Garur and the discus Sudrivan, and they in a moment, having battered down, syttinguished, sneet way, and fixed, made un a rood rook.

When Harr, advancing forwards, began to penetrate into the

¹ That is "he will not anyhow be put to leath by anyone"
2 The Asipuration or Asipurations in a miraculous tree of larable, which
grant all myles.

Graer of more usually, Grands use in saculous tand, of stupendous power, witch his had rades about a line to preced, and the formers was in unta nous, and the forts were constructed of the elements.

city, the Daitya garrison of the fort advanced to fight [with them] The Lord, with his club, quite easily struck them down Having received news of their death, a five headed Rakshan named Mur, who was the guardian of that fort, most singisty taking a trident in his hand, attacked Sri Krishna Ji, and, with eves intensely red, and eteth granding together, began to say,

"Who else in the world is stronger than me? Let me see him here"1

Mahary I having said this, Mur, the Daitya, sprang upon Sri Krishna Chaid, as Garuda jumps on a snake. Then he hurled the trident, which the Lord with his discus cut down. Then, being irritated, whatever weapons Mur flung at Hari the Lord quite easily cut down. Then, being aghast, rushed upon and clung to the Lord, and began a wrestling match. At length after some time, while fighting away, Sri Krishna Ji, perceiving that Saithhāmā. Ji was much frightened, cut off his five heads with the discus Sudarsana. On the heads falling from the trunk, hearing the thud, Bhaumaur said, "Of what is this the great noise?" Hereupon someone came and stated, thus, "Mahāry! Sri Krishna, having come, hes slain the Daity Alur.

Upon hearing this statement, at first Bhaumsaur was exceed ingly sorrowful, afterwards, he gave order, to the commander of his forces, to fight He, haxing arranged the whole arms, and having gone to the gate of the fort, stood ready to fight, and, behind him, having heard of the death of their lather, the sever sons of Mur, who were very powerful and great warriors, they also, bearing different kinds of weapons and arms, going to fight, stood confronting Sri Krishna Chand Ji From the rear Bhau masur sent to tell his General and the sons of Mur, thus, "Do

you fight heedfully, I also am coming".

Or receiving the order to fight, taking with him the whole carmy of savins along with the ones of Mir Bhumbauris General cabanced to fight with Sri Krishna Ji, and, all at one, the whole army of solders went and spraed like a clobed laround the Lord Trom all sides, the wirnors of Bhaumbayr wer huring various kinds of weapons and arms upon Srf krishna Chand, and he, in a quite easy manner, was keeping on cutting them down and making them into heaps. At length, Hari, noticing that Srf Satisham Ji was much frightened, with his discuss Sudar-sam, in an unstant, cut down the Asura army, together with the seven sons of Mur, as a farmer cuts down a erron of multiple of the seven sons of Mur, as a farmer cuts down

Having related the story thus far, Sr. Stu, ides Ji said to King Parisht — Mahiriy! having heard that the whole army, along with the sons of Mur, was cut up, at first Bhaumasur was exceedingly anxious and greatly disconcerted, afterwards having reflected a little, and recovered confidence, taking with him several viry.

dethikon should be one word, it is not pers. sun, Aorist

poverful Råkshasa, his eyes intensely red with anger, his girdle bound tightly, his arrows prepared he cam-talking incoherently, ani was ready to fight with Sri Kirshai Ji. When Bhaumhaur saw the Lord, he with excessive rage flung whole handfuls of arrows at once, these Hari severally cut into three and brought down Then—

Bhaumasur drew out his sword, and, wrathfully shouting, presented it at Krishna's breast. 1

He makes a noise, like a great thunder cloud, "O villager! thou wilt not be allowed to go."

He is uttering there harsh speeches, Bhaumasur makes fierce war

Mahāraj he, indeed, violently was striking at him with a club, and, on Sri Krishna Ji's body, his blow's were falling as a whip of flowers on the body of an elephant. Afterwards, taking various weapons and arms, he warred with the Lord, and the Lord cut them all down. Then he went home again, and fetched a trudent, and stood ready to combat Jione more!

Then Satishama cried aloud, "O King of the Yadus! why are you not billing this one?"

Hearing this speech the Lord poised the discus, and, cutting off the head, killed Bhaumasur.

The head fell, with the earnings and crown, as soon as the trunk fell. Sesh² quivered.

In the three worlds there was happiness, the grief and

His brilliancy went into Hari's body gods and sages raise shouts of "Victory! victory!"

Their cars gather round, they rain down flowers, the gods recite the Vedas and sing [his] glory

Having related thus much of the story Srl Sukaden, the saint, and —Maharij I as soon as Bhaumasur was dead, the Earth came, along with the wife and son of Bhaumasur, and began, very meekl, with joined hands and downest head, to say before the Lord, "O luminous form of Brahmid Bhihri, the Benefactor of Devotees! You, for the sake of good and virtuous people, are assuming endless forms, your greatners, actions, and illusions, are limitles, who knows it? and to whom is there so much power that, without your flour, the can extol it? You are the god of all gods, no one knows your nature."

Mahariji having spoken thus, the Earth having placed the umbrella and earnings before the Lord, he resumed, Lord of the Louly! Friend of the poor! Ocean of compassion! this Subhagdant, the son of Bhaumāsur, has come to take refuge

Notice this idom, "to give on the body." It occurs again towards the bottom of the same page of the text, "to give the hand on the head."

The givest serpect to eich args, who say ports the world.

with you Now, compassionately, place your soft lotus like hand on his head and make him fearless from fall fear of you" As soon as he heard these words the Treasury of Compassion. Sri Kanh, tenderly placed his hand on the head of Subhardant. and caused him to be free from [all] fear of him Then Bhau maxati the wife of Bhanmasur, placed many presents before Hari, and with great humility, with joined hands and bowed head stood and said ---

"O kind to the Poor! Gracious Being! as you, by revealing yourself, have satisfied us all, 1 now come, and make my house holy " On hearing this remark, the Searcher of Hearts the Benefactor of Devotees, Sri Murâri, set out for the house of Bhaumasur Then both of them, mother and son, throwing silken foot cloths for Hari, and conducting him into the house, seated him on a throne, and having presented an argha,2 and accepted the nectar of his feet svery humbly said, "O Lord of the Three Worlds I you have done well in that you have slain this great Asura Who, having acted antagonistically to Hari, obtained happiness in the world? Rayan, Kumbhakarn, Kans, &c, having acted inimically, lost their lives, and whosoever has acted maliciously, of them, in the world, no name taker and water offerer remains 1 4

Having said this Bhaumavati resumed, "O Lord! now do thou regard my supplication, consider Subhardant as your servant, and the sixteen thousand princesses which his father has kept in confinement unmarried, be pleased to accept " Maharaj ! having spoken thus, she brought out all the princesses, and stood them in rows upon rows before the Lord They, on seeing the Light of the World, the Ocean of Beauty, Sri Krishna Chand, the Root of Joy, becoming fascinated, with much supplication and entreaty, with joined hands, said, "Master 1 as you, having come, have taken us weak ones from the confine ment of this very wicked one, so now should you kindly take these servants with you, and keep them in your service, [it would be'l well "

Having heard this, Sri Krishna Chand told them this, "We are asking for chariot and palanqueens, in order to take you with us,' and looked towards Subhagdant Subhagdant, under standing the cause of the Lord's inclination, went into his capital

Lit ' have crused us all to accomplish our work in I fe '

An argha is a libation consi ting of sesamum seed flowers barley, water, red sanders wood, nee and dhurta gras

That is, 'having drunk the water in which his feet were washed That is to say no one is left who has taken the name of the deceased as an adopted son and offers the l batton of water to the manes

For all read ke

⁶ Notice this Aorist fortified by the sub-tant ve werh. It shows how completely this form is recognized as a Present tense. This combination is common col. loqually and sometimes, as he e crops up in books For several instances see tle Fables at the beginning of Dr. Hall's Hindi Keader

city, had elephants and horses prepared, and had voked splendid and elittering two wheeled cars and chariots and caused to be braced up and brought splendid easy chairs, palkis, litters, sedans, and chandols Hari, on seeing them, directed all the princesses to mount them, and taking Subhagdant with him, and going into the palace, seated him on the throne, and giving him the royal forehead mark with his own hand, and having taken leave. when, accommanied by all the princesses, he went thence to Dwaraka, no description of the splendour of that occasion is possible, masmuch as 1 the splendour of the elephants and oxen. the brilliance of the Ganga Jamuni's housings, the glitter of the iron facings of the horses, and the lustre of the coverings of the casy chairs, pallus, litters, sedans, chandols, chariots, and two wheeled carriages, the sheen of their pearl fringes, joining into one with the light of the Sun, was shining Subsequently, S'ri Krishna Chand, taking all the princesses,

Subsequently, Nr Arisina Chand, taking all the princeses, proceeding on, in a certain time arrived at the city of Dwaraki Having gone there, and placed the princeses in the palace, he weat to Raja Ugraven, and saluting him, at first Sr Kishna Ji related the whole secret of the kiling of Bhaumasur and the relasing and bringing of the princeses, afterwards, baving taken leave of Raja Ugrasen, the Lord, taking Satibhāmā with him, mounted on Garuda with the umbrella and earrings, and

went to Vaikunth 5 On arriving there,-

He gave the earnings to the husband of Aditi, and placed the umbrella over the head of the Master of the gods

Having received this news, Narad came there. Hari said to him, "Do you go and say to Indra that Satibhama asks of you the Kalpa tree. See, now, what he says, and bring me back the answer to this, afterpareds, [the answer] will be reflected on "Mahārāj" having heard this direction from the mouth of Srit Krishia Chand JJ, Nārad Ji, said to the Master of the gods, "Your brother's wife asks from you the Kaipa tree. What do you say [to that]" tell me I will go and tell her that Indra says so-and so". On hearing this, Indra at first, hesitatingly, reflected somewhat, afterwards he went and told Indrani what Narad had said.

Hearing this, Indrana says, angrily, "Master of the Gods! thy stupidity is not leaving thee,

Thou art a great fool O blind hu,band! Who is Krishna? Whose brother (is he]?

Dost thou remember this, or not, that he, having obliterated thy worship in Braj, and got the inhabitants of Braj to worship

¹ It is not uncommon to find its in this sense.
2 Ganga Jamuni means "light and dark", those being the inits of the water

of those rivers
2 Varkunth is the beaven of Visl nu

^{*} For na read ne

[•] P 2

n mountain, deceptively, himself ate all the food prepared for thy worship? Then for seven 1435, Shuing caused the to rain upon the mountain he abased two pride, and dishonoured thee in all the world. Hast thou any shame about this affair or not? He pass attention to what his wife says. Why dost thou

not listen to what I say?"

Mahārāj¹ when Indranî had thus expressed herself to Indra, he returning just as he came,¹ came to Nārad Ji, and sud, "O King of Rishis¹ do you go to Sri hrishia Chand and sai from me, that the Kalpa tree shall not leave the Nandan wood and go elsewhere, and should it go, it shall not stay there under any circumstances. Haxing said thus much, then idvising him, add that he should not, as formerly, now injure me there, as in Bry haxing deceived the inhabitants, and, under the pre tence of a mountain, ate tip all that had been prepared for my worship, otherwise there will be a great fight [between us] "

Having heard this Narad JI came and, having related to Sri Krishin Chand what Indra had said he added, "Mahaing! Indra, for his part, was [for] gring the kalpa tree, but Indra'd did not allow him to give." As soon as he heard these words, Sri Murant, the destroyer of pride, went to the Nandam wood, and having smitten and put to flight the guardians, and taken up the Kalpa tree and placed it on Garuda, came away. Then those guardians who, having received blows from the hand of the Lord, had fled away, went to Indra and complianced loudly Having received the news of the taking away of the kalpa tree, O Maharia! Rajā Indra, being exceedingly angry, taking his thunderbolt in his hand and summoning all the gods, mounted the elephant Airiwat, and stood prepared to make war with Sri

Krishna Chand Is

Then Narad Ji, the saint, went and said vo Indra, "Raja! I thou art a great fool, in that at the dictation of a wife, thou art be come ready to war with Bhagwân. On such a statement being made, art thou not adamed? If thou duit Innered Jighting in realist, then why dulat thou not fight when Bhaumhum viatched was it has been stated as and the underlied and the errings of Adult? Now that the Lord has slain Bhaumsur and has brought back the errings and umbrella, thou art ready to fight with him alone. If thou wast to very strong, why not have fought with Bhaumhaur? Thou hast forgotien that day when thou cames the after having gone into Bry with great humbity, and caused the Lord forgive thy fuilt. Again art thou come to war with that very same one?' Mahlrajl en hering this statement from the mouth of Narad Ji, Rajl Indra, as he was ready for battle,

¹ Test billom again sid manish the has never been if liye splained. It converys the sen e of "discount ed" as rendered by Lastwick, lot is exact meaning in this ng taken away a face like is one plaen he care?" In other more is rement away as the caree will us gaines, what he wanted is receiving a year for first the sentence will us gaines, what he wanted is receiving a year for first the sentence will us gaines, what he wanted is receiving a year.

lamenting and regretting, being ashamed, was troubled in

Subsequently, Sri Krishna Chand set out for Dwaraka, and all the Yadavas, having seen Hari, were delighted The Lord, having conveyed the Kalpa tree into the palace of Satisham, set it down, and Raja Ugrasen married to Sri Krishna Chand, according to Vedic custom, the sixteen thousand one hundred princesses who were pumpartical

There were rejoicings according to Vedic rites, thus was Krishna taking pleasure in the world.

In his sixteen thousand one hundred houses Krishna abides

with the greatest affection
The queens, who numbered eight, with them [he had] close
and unceasing affection

Having related the story thus far, S'ri S'ukadev Ji said — O King! Hari in this way slaughtered Bhaumasur, and gave back Aditi's earnings and Indra's umbrella, and having effected sateen thousand night hundred and eight marriages, S'ri Krishia Chand, in the city of Dwaraka, began to sport happils with them all

CHAPTER LXI

Krishna's conversition with his wife Rukmini

Sel Surkadow Is said — Mahafaj! once, in a gem bespangled golden palace, there was spread a curtained bedstead studded with fine gold, on that foam hike beds, adorned with flowers, with bolsters and pillows for the cheek, were einstining a fragraniour Camphor, rose-aster, perfume, sandal, compound scent, and the bed, was placed in veisels! Various kinds of pirturnel representations were drawn on the walls around, in recesses, here and there, flowers, fruits, sweetmeats and confections were placed, and all the materials for employments which should have been there were ready
Wearing a splendid full petiticoat, on which were stuched real

Weating a splendid full petitioal, on which were stitched real pearls, a sparkling bodice, a shaing wrapper, and aglittering veil, adorned from head to foot, with sectarial marks applied, a nose

of rice, turmeric, alum, and acid, to proclaim the creed of the wearer

¹ Lu, "filled into vessels," that being the idiomatic use of bharm! The singular verb is used because, according to rule, the verb should agree with its neathest subject.

² roll the fir are transverse marks drawn across the forehead with a compound.

ring of the largest nearly, head flowers, and ear flowers I have parting mark marks between the exebrows, forehead pendant, moon necklace, a string of gold and coral heads, a breast ornament a five rowed and a seven rowed necklace, a pearl necklace double and trinle nine gemmed bracelets, and armlets, wristlets, brace lets nine stoned bracelets, bangles, body marks, toe rings a bell girdle, great toe ring, toe ornaments, anklets, and wearing all the other tewel studded ornaments,3 the moon faced champika complexioned gazelle eved, cuckoo voiced, elephant gaited, lion waisted, S'ri Rukmini II, and the cloud coloured, moon faced, lotus eved, peacock diademed, with wild flower necklace on breast, wearing yellow silk robes and with a yellow scarf on the ocean of beauty, light of the three worlds, Sri Krishna Chand, the root of joy, were [both] reclining there, and were, between themselves, mutually giving and receiving pleasure, when all at once while still lying there, Sri Krishna Ji sud to Rukmini Ji "Listen, beauteous one! I am Jahout tol ask thee something, do thou give me its answer It is this 4 Thou, indeed, [art] very beautiful endowed with every good quality, and the daughter of Raja Bhishmak and the most strong and very famous Raja Sisupal, King of Chanderl, such that, in his family, royalty has descended through seven generations, and I from fear of him, fled and wandered about, and abandoning the city of Mathurt, came to dwell in the sea from fear of him alone .- to such a king your parents and brother were giving you, and he had actually come to the marriage also with the marriage procession, not choosing him, you having abandoned family restrictions shame of the world and regard for parents and friends, sent for me through a Bráhman

I am not in accomplishments worth, of you a king, and am destitute of beauty and good qualities, Some mendicant [came] and praised [me], which you,

listening to, treasured in your heart A king prepared his army and came to marry you, then

you sent to summon me I came, and serious commotion indeed resulted . how, indeed,

[was it] that my reputation was preserved? In the sight of them [all] I took you away, Haladhar

1 These are metal ornaments bearing these names.

The nine extermed grms are - pearl ruly topas diamond emerald laps lez a coral sapph te an I gomel & (? aga e).

I ember ness of the terms used in it is let of comments are offered to sat by the natural cur on ty of the student. It is homeser practically a lit of it set tames of specific arts les, which can only be exemtted to mem ry, and a soc ated with the particular of jects when those of jects are seen

* The equ va ent of 4s in it is I hrase Intimat re it at he esca and tra m race

senttered their army

[&]quot; Maaf ar the beater ef the g org! "an me of falliden.

You wrote and sent, indeed, these words, 'Come and release me from S isupal'

That engagement was yours, it was no wish of mine

At present you have lost nothing, [therefore] beauteous one | heed my words -

Should there be any high familied, virtuous, and powerful sovereign worthy of you, go and hie with him".

Mahataj! on hearing this speech, Srl Rukmim Ji, being astounded, staggered, and fell down, and dropped on the earth, and like a fish deprived of water, fluitered, became senseless, and began to heave deep sighs Then,—

Here, the curls, on her beautiful face, were entangled to

Like the Moon, in forgetfulness, salen, or a snake drinking the water of life

Having seen this action Sri Krishna Chand, saying this much, rose up in trepidation, "This one, indeed, is just abandoning life "I and, having become four armed, went up to her, and raising her up with two arms, and seating her on his lap, with one arm he began to fan her, and with another hand to arrange her curls. Maharay! then the beloved of Nand, become subject to love, began to make a variety of efforts. Sometimes he was wiping the moon face of the beloved one with his silken robe, concettings he was placing his soft lotts like hand on her heart Al length, after some time, life came back into the soul of Sri Rukinin Ji. Then Hari said,—

"Thou, indeed, O beauteous one! [hast] deep love, thou

didst not retain any fortitude in thy heart, Thou, in thy mind, thoughtest, '[I am] really abandoned'

I, jesting with love, was depressing [500] Now, do thou, O beauteous one, be comforted, tranquillize

the spirits, and unclose the eyes
As long as thou art not speaking, O beloved one; so long
I am experiencing heavy affliction.

The lady, hearing the words of her lover, became conscious, having opened her lotus eyes, she looked

On seeing that Krishna held her in his lap, she was ashamed, and greatly abashed in heart,

In confusion she arose and stood up, and joined hands, and fell at Harr's feet.

fell at Harr's feet.

Krishna said, nutting his hand on her back, "Good! good!
in that [thou] from love [became] insensible!

I arranged a joke, and that you understood as the very truth. It is not fitting to be angry over a jesting matter. Arise, now put away anger, and remove grief from your heart."

¹ That is on the po at of death !

Maharaj! on hearing these words, Srl Rukminl Ji aroce, and, joining her haids and bowing her head, said, "Mahahaj! that which you said, to wii," I am not suitable to you," was truly said, because you are the husband of Likshini, and the Lord of Sina and Viranch, who is your equal in the three worlds? O Lord of the Universe! the person who should lave you and hasten to another, he is a sone who, neglecting the glory of llan, should sing the praises of a vulture. Maharaj! that which you said, to wit, 'Do you look out for some very powerful king'. [as to] that, who in the three worlds is more powerful and a creater kine than you? Tell me that.

"Brahma, Rudra, Indra, and all the remaining boon guing dettes, are at your service, by your favour they give boons to and make very strong, removined, famous, and glorious, thow whom they please, and those people who, for a hundred years purform some very difficult austenty for you, obtain royal dignity. Again, they who, forgetful of your service, mechation, prayer, and penance, abandom rectitude and act imquitously, prayer, and penance, abandom rectitude and act imquitously they themselves lose their all, and are depraved. Lord of Compassion of of you, indeed, there is ever this custom, that, for the sake of your divotees, having come into the world, you are again and again becoming incrinate, and destroying the vickel Rikshava, and removing the burden of the earth, and giving

happiness to your own people, make them successful

And, O Lord! on whomsoever is your great favour, and when he, having attimed wealth, royalty, youth, beauty, and power, becoming blinded by conceit, forgets duty, desemble penance, truth, compassion, worship, and service than you cause him to become poor , because the poor ever continue to mediate and reflect on you, therefore a poor person is pleasing to you Upon whom your great favour is to be wik ever remain destinate of wealth" Maharaj I having said this Rukmini resume l. O Lord of I fe! I will not do as Ambi daughter of Indiadawan, the king of the city of Kashi, did, she left her husbard and went to Raja Bhishma, and when he did net keep her, tien she went back to her husband, then her husband turned her eu' and she sat on the bank of the Ganges, and performed great penance to Mahades Bholanath's came and gave her the los n she asked, by the power of this boon she went and to k ler revenge en Righ Pilshma. That will not be fdenel by me?

A Brahman was cent, knowing you to be compassionate, you came and effected the destruction of the nicked,

Knowing my meekness, you brought this handmaid with

Having heard this, Krishna says, "Listen, beloved one I you have experienced my knowledge, meditation, and procedure."

You were affectionately cognizant of service and devotion, my heart honoured thee alone"

Mahâraj! on hearing these words from the mouth of the Lord, becoming satisfied, Rukmini Ji again began to serve Hari

CHAPTER IXII

Arribna's wives have ten sons and one daughter each—Pra lyomna carries off Charumati, and has a son by her ramed Anirudoha—Ralaram plays dice with Ruk ma—He is cheated, and slays Rukma

Sel Suradev Ji said — Maharaj! having taken his sixteen thousand one hundred and eight wives, Sri Krishna Chand began to sport with delight in the city of Duāraha, and the eight queens remain in Hari's attendance during the eight watches of the day. Ever rising at the dawn, one would wash his face, another would apply unguents, and cause him to bathe, another prepare and cause him to eat six datoured food, another would make and feed the beloved one with nice paraprepared with closes, cardamomi, mace, and nutmeg, another, selecting clean clothes and jewel studded ornaments, and having perfumed and prepared them, was causing the loved one to wear thery, and another was smoothing his feet [with her hands]

Maharaj in this way, all the queens, in various manners, served the Lord continually, and Han, in every way, gave them happiness

Having related the story thus far, Sn Sukadev Ji said — Maharaj in the course of several years,—

Each of the queens of the Lord of the Yadus brought forth

Each had a daughter [like] Lakshmi, and ten dutiful sons apiece

The 'knowledge here spoken of is that understanding emanating from Krishia which firs the recipient for final emancipation the 'med tation is that profound thought on Krishian with confers knowledge on the devotes, and by procedure is meant the cour e of conduct regulating transcendental things. One hundred and sixty one thousand, such was the increase one in essence 1

These were the sons of Krishna, infinite in good qualities, strength, and beauty

All were cloud coloured, moon faced lotus eyed, and dressed in blue and yellow frocks, with knotted-string and wooden chrims placed on their necks, and in every house, by their respective childsh sports, were giving happiness to their parents, and their mothers, in a variety of ways cherishing them werbringing them up. Mahiral I having heard of the eustence of the sons of Sri krishina Chand Ji, Rukmi said to his wife, 'Now I will not give my daughter Chârdmadt to the son of Kritavami who has taked for her. I will hold a Snajimi ira. Do you send someone and invite my sixper Rukmini with her son.

On hearing these words Rukma's wife very humbly wrote a letter to her sister in law and invited her with her son by the assistance of a Brahman, "and arranged the Savyan-rar On receiving the letter of her brother and sister in law, Rukmini Jl, receiving permission from Srl Krishna Chand and taking leave proceeded on with her son, and reached from Dwaraká, her

brother's house in Bhoiakat

Having seen her, Rukma obtained great happiness, respectfully he bowed down his head

Falling at her feet, the brother's wife said, "There was a carrying off, since then now you are come [for the first time]?"

on a sister's son, on this account, I will give my daughter Charumati to your son Pradyumna Having abandoned an immical disposition towards S'rl Krishna II. I will contract fresh

relations [with him] "

Maharat! having said this much, when Rukma rose from that place and went into the Court Pradyumna It also receiving permission from his mother, having arrayed himself, went into the Swayamara. Then what do they see! the kings of various countries, dressed in various kinds of parments, with weapons and ornaments fastened on, adorned, and having in their hearts the desire for marriage, were all standing, and the girl, with the wreath of victory in her hand, casting her eyes around, was walking round in the midst, but her evesight was resting on no one Hereupon, as soon as Pradyumna went into the midst of the Swaramara, on seeing him, that girl, becoming fascinated, came [forward] and placed the wreath of victors on his neck All the kings regretfully stood staring,1 with disconcerted countenances, and began to say within themselves, "Let us see how he will take away this girl from before us We will snatch fher from him? in the road?

Maharai all the kings, then, were speaking thus, and Rukma conducted the husband and gril beneath the canopy, and having made vows according to Vedic ritual, gave the girl, and, in her dowry, gave very much wealth and objects, which were himitless Subsequently, Sri Rukmini I, having married her son, and taken leave of her brother and sister in law, taking the son and his wife, mounted the charrot, when she went to the city of Dwarska, all the kings came and blocked the way, so that

they should fight with Pradyumna, and take away the girl

Perceiving this evil intention of theirs, Pradyumna, also, taking his arms and weapons, was ready for the conflict. For some time they combated with each other, at length Pradyumna Ji, having smitten and put them all to flight, arms da the city of Dwaraki with joy and rejoicing. Having obtained news of his arms, all the members of the Ismily, both women and men, came out of the city and, with customary ceremonies, spreading silken foot cloths, conducted him, with the sound of music Thicre was rejoicing throughout the whole city, and they began to reside happing in the palace.

Having related this much of the story, Sri Sukade- Ji said to R. (Raylank-hit — Maharij I after some years Pradyumna Ji, son of Sri Kri-shan Chand, the root of ps; had a son Then Sri Krishan Ji, having summoned the astrologers, and caused all the members of the family to be seated, and provided an eutertamment, named [the child] in the manner pre-cribed by the law books. The astrologers having imspected the horoecone, and

¹ while debte rate first means "to keep staring with autonishment"
² Notice that the idea of mutual ty is here expressed by a repetition of the Abbitive case.

settled the year, month, fortuight, solar day, lunar day, hour, the sign, and the lunar mansion, fixed upon Aniruddha as the name of the boy. Then,—

[He] cannot contain himself, 2 the presenting of gifts and fees to the twice born

Gives no satiety to Krishna, [for] a son is born to Prad yumna 3

Mahârai! having received the news of the existence of the grand son. Rukma at first wrote this very kindly in a letter to his sister and his sister's husband, "Should your grandson be married to my granddaughter, it will be very pleasant,' and afterwards, summoning a Brahman, and giving him roll, unbroken rice, money, and a cocoa nut explained what he wanted thus "Do you go into the city of Ditaraka, and, on my part, very humbly, gue the nuptial gifts to Aniruddha, the grandson of Krishna, who is also my daughter's son, and then return " On hearing these words, the Brahman, taking the nuptial gift and the pro pitious forecast along with him, proceeded on, and went to Sri Krishna Chand in the city of Dwaraka Having seen him, the Lord, with great courtesy and respect, asked, "Tell me, O god! to what is your visit due ?" The Brahman said, ' Maharay! I am sent by Raia Bhishmak's son Rukma, and I am come with the nuptial present and propitious forecast for uniting your grandson and his granddaughter "

On hearing this statement, Sri Krishna Ji, having summoned ten of the brotherhood, and accepted the nuptral present and forecast, gave a great deal to the Brahman, and dismised him, and going himself to Balaram Ji began to think of starting Ultimately those two brothers, insig up and going to Raja Ugrasen, related all the intelligence, and liaving taken leave of him, came forth, and sending about for all the paraphermalia of a marriage procession, they began to have it collected together When, after several days, all the arrangements were ready, the Lord, with great pomp and ceremony, taking the marriage pro-

cession, went from Dwaraka to the city of Bhojakat

Then, on a glutering chariot, Srf. Rukmin I, it was going along seated with her son and grand-on, and, seated in another chirot, Sr. Krishaa Chand and Balarim were proceeding. At length, after a certain time, the Lord arrived there with them all. Maharial on the arrived of the marrage procession, Rukma, taking with him Kalinga and all the other kings of the various countries, went out of the city, met the party, clothed them all

¹ In the Tempa Jataka, Animiddha is apoken of as the nephew of Buddha; afford no one of the many points of union between the two faths

¹ fhild me same at not to be contained puffed out " id: in attently expres es 'to be overgoped," not to be able to contain oneself with joy.

The sense is that Erichna was so overgoped that no amount of extravagance could stitute be desure to make presents.

in robes of honour, and most respectfully had them conducted into the female apartments. Afterwards, having caused all to eat and drink, he had them led under the pavilion, and he gave the girl according to Vedic ordinances. The presents which were given in her dowry to what extent can I describe? It is unitterable.

Having related the story thus far, S'ri Sukades Ji said — Midharal as soon as the marriage was completed, Raja Bhishinal when this the femile apartments, and with joined hands, and great humility, said secretly to Sri Krishia Chand Ji, "Maháraj the marriage is completed, and harmony presais, now please

take thought for speedy departure, because,-

The kings and relatives whom Rukma has invited, they are

all wicked and mischievous,

Let no strife arise with anyone, for this very reason I speak,

O Murari !"

As soon as Raja Bhishmak, having said this, had gone, Rukma

Rukmini says loudly, " How shall we reach home?

The kings your guests, come here allied with you, are enemies If you, brother! wish us well, speedily come and conduct

Otherwie, in the midst of pleasantness unpleasantness will be seen arsing? On hearing this speech, Rulma said, "Sister! do not be anxious about anything. I, at first, will dismiss those kings who have come as guests from various countnes, after wards I will do what you rell me?" Having said this much, Rulma rose up from that place, and went to the kings who had come as guests. They began to say altogether, "Rulma? you have bestowed all this property of your house upon Krishna and Baladev, and they, through pride, have not taken it in good part. This is one matter of chagrin to us, and another is, that the thorn of that affair does not leave our hearts that Balaram discraged you?"

Mahataj I on hearing these words Rukma became angry Then Rija kalinga said "One thing his occurred to me if you tell me to do so, I will state it "Rukma said, "Tell me" Then he said, "We have nothing to do with Sri Krishne, but summon Blairam, then we, having played due with him, will win back all the wealth has he is concerted, we will send him back empty handed" As soon as Kalinga had said this Rukma rose up from thence and, reflecting somewhat, went to Balarim Ji and said, "Mahatay I all the kings have respectfully myited you to play

Having heard this, Balabhadra at once came there, the lings arose and bowed their heads

Afterwards, all the kings, having acted courteously towards

Balarám Ji, said, "You are well practised at duce play, therefore we wish to play with you? Having said this, they sent for and spread the duce cloth, and [chanpar] began between Rukma and Balarám. At first Rukma won ten times, then he began to say to Baladev Ji, "The wealth is all eypended, now with what will you play?" Hereupon Raja Kalinga said it was a difficult matter, and laughed. Having remarked this action, Baladev Ji bent down his head, and began to reflect. Then Rukma staked at one time ten karerai of rupees, which, when Ealaram having won had picked up, all of them wranglungly said? "This throw fell to Rukma, why are you collecting the rupees?"

Having heard that, Balaram give it all back, he staked a hundred million, and took up the dice

Then Haladhar won and Rukma lost. Then, also, cheatingly all the kings made out that Rukma had won, and thus said,—

"Gambling and dice and chess play, what do you know of these, O villager !

Kings understand gambling and the actions of war, herds

On hearing these words, Baladev Ji's wrath increased as the waves of the sea increase at the full moon At length, somehow or other, Balaram Ji restrained his anger, and counselled his mind, and then staded seven hundred million rupees and began to play Then, also, Blaidev Ji won, and the whole of their cheatingly said that it was Rukma alone who had won Jimme diately on the occurrence of this mjustice, there was a voice from hexven, to this effect, "Hiladhar won and Rukma lost O kings! why have you uttered a false statement?" Maharaj! when all the kings as well as Rukma pretended not, to hear the celestial voice, Baladev Ji, getting into a volent race, said.—

"A betrothal has been effected, but enmity has not been abundoned, you have again stirred up contention

I will kill thee, O unjust one! let my brother's wife take it well or ill

Now I will listen to no one's [words], to day I will take
the life of the cheat "2"

Haung related the story thus far, Srl Sukade. Ji said to King Parikshir — Mahāraj! at length Balaram Ji, in the sight of all, see Rukina — md finging Kahinga down, with a blow of the 6x knocked out his teeth, and said, "Thou, also, didet street open thy mouth and grin" "Afterwards hiving slam and put to flight all the kings, Balaram Ji came to Srl Krishia Chand Ji in the finale paptiments, and related the whole episode there.

¹ F t bol read tote

¹ Here als Arrian : and Arriann should not have been divided into two

On hearing that, Hari, with all [his party], set out from thence, and proceeding on, arrived with joy and rejoicing in Dwaraka As soon as he came there, happiness was diffused throughout the entire city, and in every house festivities began to be held. Sri Arishna Ji and Baladev Ji went before Raja Ugrasen, and with joined hands said, "Maharaj! through your excellence and majesty we have celebrated the marriage of Anriuddha, and having slain the wicked Ruhma, have returned."

CHAPTER I-KIII

S'try bestows a thousand arms on Vanisur who begans to tear up mountains and trees—the writes to fight with 3 rea, but is discreted from do n₂ so by an attince—Vanasurs dough ter falls in love with An redden and brings him secretly into her apartments—Vanasur discovers the affair, and captures and imprisons Antradifia

SRI SUKADER Is and —Now if I should receive the strength of Sri Davarhanth. I will relate all the story of the abduction of Usha. As she, at night time saw Aniruddha in a dream, and, becoming attached? to him, fretted, and then as Chitrarekha brought Amiruddha and unted him to Usha, in that way I am about to relate the whole subject, do you pay attention and laten. In the family of Brahma, at first there was kasjana, his on was Hiranyakasyapa, who was very strong, exceedingly powerful, and drathles. His son Harjan hecame the worshipper of the Lord named Prahlid, this son was Raya Uricchan, and Virochan's was Raja Bah, whose glory and virtue are still diffused through the world, and that the Lord, assuming the Vannana incarnation, having tracked Raya Bul, such him to Patala. His

A name of Krishna

² For distilla read disable. This misreading has led Eastwick into a mistrans

² The more correct form of the name is Hiranyaéus fu. He was the son of kaéisia by Ditt and obtained a boon from I ral ma that he should not be diam by yod or man, or animal. This immunity from death caused him to commit hany enorm these until he was torn to jecces by habig in the form of hara-sinka.

or half man half I on incarnation.

The form I stalke I is to Lally Lal's limited knowledge of Sanskrit. It was I rahlid's adorst on do I whom which brought about the Narasisha incarna-

Fig. in the offence made to a design as an act of worth p and is also the name of a Day, no hamiles showed paide takeing assumed the form of a Idame, or dead? "and received as a reward for pleasing Es i as much territory as be could toorward the three steps. He immediately expanded his limb to a pr xil good extent and covered the earth with one step; the beavens with the second step, but generous, allowed Eshi to go to 12 his or 4 to

eldest son was the very heroic and most glorious Vanasur He dwelt in S'onitapur, and continually went to Kailas 1 to worship S'rva, and to cherish sacred duties, speak the truth, and to keep his sensual organs in subjection. Mahārāi one day Vanāsur, having gone to Kailas and worshipped Hara, passing into affection, he began, by devotion, to play away upon the drum, and to dance and sing Having heard his singing and playing, S'ri Mahadev, the Lord of the simple-hearted, was pleased, and began, along with Parsati Ji, to dance and to play the tabor? At length, dancing and dancing on, S'ankar attained great happiness, and, being gratified, called Vanasur near him and said, "Son! I am gratified with you, ask a boon, the boon thou shalt ask I will give thee

Thou, [with thy] hand, hast played music excellently, [by my] ears hearing [it], my mind is gratified"

As soon as he had heard these words. O Maharai! Vanasur, joining his hands and bowing his head, very humbly said, "Lord of Compassion 1 if you have had compassion on me, then first make me immortal and confer upon me the dominion of the whole earth, afterwards make me so strong that no one may obtain conquest over me "6 Mahadev Ji said, "I have granted to thee this boon, and have made thee free from all fear, in the three worlds no one shall attain thy strength, and Vidhata? even shall have no power over thee 8

Having played music excellently, thou gavest supreme happiness to me .

I, with greatly delighted heart, have given to thee a thousand

Now do thou go home, rest contented, and exercise immoveable power " Maharay ! having heard this decree from the mouth of Bholânath,10 and having acquired a thousand arms, Vânasur, having become exceedingly happy, and having circumambulated, bowed his head, took leave, and having received permission,

Hara is a name of S'iva, and Hars is a name of Vishnu The damaru is a small double-headed drum with a narrow waist, which is held in the hand while the ends are tapped with the fingers. It is one of the attributes of S'iva

A name of S'iva It means "the conferrer of happiness " Notice this mere far, it which the Genitite is used as a base. It is not uncommon in parts of Northern India, and constantly crops up in books.

Let, "that no one may conquer from me"

A name of Brahma.

Let, "no power of Vadhata even shall act upon thee" This is a very useful

M A name of 5 ava

¹ Kailds is a lofty mountain supposed to be in the Himilaya range, where havera, the god of riches, had his residence, and where the paradise of S iva was

[&]quot; "Arms " are symbolical of power, therefore, "a thousand arms" means

came to Sontapur Afterwards, having conquered the three worlds, and made all the gods subject, he constructed around the city a wide deep trench of water, and a fortress of fire and water, and, having become fearless, began to reign happily. After a certain time.

Without fighting,1 the arms, throbbing and irritating ex

cessively, became powerful,
Says Vana, 'With whom shall I fight? now against whom
shall I advance?

Through not fighting, a violent irritation has occurred, who will satisfy the desire of my heart?"

Having said this, Vånåsur went out from his house and began to tear up mountains, to break them up, and reduce them to powder, and he went from country. Use country. When he had limshed breaking up all the mountains, and the irritation and annoyance of his arms had not ceased, then,—

Says Vana, "With whom shall I fight?" What shall I do with so many arms?

How can I endure the burden of my strength? I will go again, and speak to Hari"

Maharaji having thus communed with himself, landsur went before Mahadev. Ji, and with joined hands and downcast head, sud, "O Beater of the Trachet 12 Lord of the Three Worlds' the thousand arms which you kindly gave me have become a burden to my body, now I cannot endure their strength. Devices ome remedy for this, please point out to me some very powerful person for me to fight with. In the three worlds I do not see anyone so herose that he can stand before me and fight leaf us on the search of the search of the search of the search of the person of the search of the

Having related thus much of the story, Sn Sukadev II, and — Waharay! having heard this sort of language from Vanasur, Mahadev Ji felt a convulsion* and said this much within himself, "I, forsooth, thinking this one a worthy person, granted the boon, now he is ready to fight with me. The pride of strength has come to this fool, he shall not escape alive. He who has become self conceited on coming into the world lives."

larve is the Bras inflected Infinit ve = larne

This should be one word and spelt with the lingual n as fund.

This repetit on of the verb with the particle to between, implies doubt or

uncertainty See the Hindi Minnal (3rd ed t.) p. 142

Let 'experienced a twist from anger or arrogance

[•] The Past tence p₁ I implies that he is as good as dea⁴ Iread). It is common colloquially to u e the Past to express what is speed y to be recomplained.

not long." Communing thus within himself, Mahådev Ji said,
"Vänasur! be not uneasy, one to fight with thee, in a short
time, will be [born] in the incarnation of Sri Krishian in the
Yadu family Except him, in the three worlds, there is no one
to confront thee." Having heard this statement, Vänäsur being
greatly pleased, said, "Lord! when will that person become in
carnate? and how shall! know when he is born?" O King!
Siva Ji, having given a flag to Vänäsur, said, "Take this banner
and set it up over your place. When this banner shall break
and fall of its own accord, thou wilt 2 know that thy enemy is
born."

Mahlrig! when Sankar had advised and spoken to him shas, Vansur took the flag bowed his head, and went home, sub sequently, having reached his house and mounted the flag on his palace, he was day by day thinking of this alone, "When will that person manifest himsel? and when shall I fight with him?" Hereupon, after several years had elapsed, his chief queen, whose name was Vahnavat, became pregnant, and in the fulness of time a girl was born. Then Vanasur, having sum moned the astrologers, said, "Recken out and tell me the name and qualities of this girl." As soon as these words were uttered, the astrologers quickly determined the year, month, fortinght, linar day, day [of the week.], hour, lucky moment, and having reflected on the propitious sign, and fixed upon Usha' as the gurl's name, said, "This girl will be a mine of beauty, good qualities, and amiability, and will be very intelligent, her planets and signs have presented themselves just thus'

Having heard this, Vanásur was greatly pleased, and, first, having given bountially to the astrologers, dismissed them, and, afterwards, having summoned the musicians, caused fes truttes to be prepared. Then as the girk began to grow up Vanasur began to love her exceedingly. When Usha was seven years old, her father, as Soutapur was quite close to kailds, sein her there, with several friends and companions, to be unstructed by Siva and Parvati. Usha, having conclusted Ganesa and Saraswati, went before Siva and Parvati, and with joined hands and bowed head, meekly said, "O Ocean of Compasson! Siva and Gauri I kindly give to me your servant the gift of keedige, and acquire glory in the world." Mahray! having heard ledge, and acquire glory in the world."

Notice this method of expressing 'except'. In prose it is better to write in ke bind.
2 Notice this use of the form 190 to imply futurity. See Hindt Manual (3rd.)

edit) pt 149 150

2 For this the of the Dative with kahna see Hindt Manual (3rd ed t)

pp 92 93

The currous form mahārai in the text shoull of course be muhārii

Lisās derived from uzhār, 'the dawn The u should be short not long

⁶ Ganesa the elephant headed deity, or god of wisdom, and Saraswati the roaders of speech

the exceedingly humble speech of Ushit. Sixa and Parcati II. being pleased, caused her to begin to be learned She, constantly going, studied on Hereupon, in the course of a certain time, having studied all the literary treatises, she became accomplished and wise, and began to play all instruments. One day, Usha, together with Parvati Ji, was playing on the lute and singing according to the method of song, when Sixa Ji came and said to Parvati, "O beloved one the Kâmadev whom I had consumed. Sri Krishna Ji has now raised up." Having said this. S'n Mahadey li, taking Girna with him, went to the banks of the Ganges, and having thoroughly bathed, and desired happiness, very amorously began to adorn Parvati with clothes and ornaments, and to be affectionate to her At length, becoming enraptured in excessive ios, and playing away on the tabor, danced violently the Tanday dance, and sang away, according to the method of the treatises on song, began to gratify Sixa,5 and to embrace her very affectionately Then Usha, gazing upon the happiness and affection of Siva and Gauri, and desiring to get a husband, said within herself, "Should I have a husband, then I also would be able to sport with him in the manner of Siva and Paryati A desirous female without a husband is as destitute of lustre as the night without the moon"

Maharal when Ushk hod said this willin herself, Sri Parast, J, the Sarnhei of Hearts, knowing the internal emotions of Usht, called her near affectionately, and lovingly counselling her said, "Daghter! do not be amone in thy heart about any thing, thy hushand will come and meet thee in a dream. Thou will have him searched for, and witt engo happiness with that very one?" Having conferred this boon, Sria's queen dismissed (Usha, and she, has nig studied all learning, and obtained a boon, prostrating herself, went to her own father. The father gave her an exceedingly beautiful separate palace to live in, and sine, taking several friends and companions, began to reside there, and das by daverew up.

Maharaj I when that girl was twelve years of age, having per-

For simili read sangit. Then may be astended for a proper room, and should have a formed "according to the method of the Sangita." These are two well-known Sangkan tractices on this place, called respectively Sangita Rainshire.

The sanging the International Control of the Sangita Rainshire. The sangita Rainshire was the sangita Rainshire. The sangita Rainshire was the sangita Rainshire. The sangita Rainshire was the sangita Rainshire.

Grijf means "mountain bors". It is synonymous with Phrait (from Parmita, "a mountain") and the name arose from it e traitions that she was the diughter of Hucavat, lung of the Snowy mountains. Another of her names is Unit, proud which name the earliest trabajons of this godie, a cluster

See Hindi Manual (3rd edit) p 191, for this idiom nhiệt uhilis the Hindi Manual (3rd edit) p

Siva is the fermine form of Siva, and, of course, means Parent

For an ara gate read antargats

For an ara gate read antargats

These forms in *190 express d rections or orders to be accomplished in the future.

her palace, and despatched several Rakshasis to watch over her They went there, and began to remain on the alert day and

night, and the Rakshasis began to serve her

Maharaj' that princess was constantly performing penance, grung alms, and keeping vows for the sake of a hushand, and continually worshipping Sri Parvati Ji. One day, being at leisure from the contiant discharge of religious duties, at night time seated alone on her bed, she was reflecting in her heart thus, "Let us see when father will effect my marriage, and in what manner I shall meet my husband" Having said this, she went to sleep thinking only of a husband, then, in a dream, what does she see? —A person of youthful age, dark complexion, moon faced, lotus eyed, tery beautiful, in the form of Kamaj' of fasti nating appearance, dressed in yellow slik robes, with a peacock crown on his head, in triple bent beauty, with pewel studded ornaments, with alligator shaped earnings, a wild flower garland, and one of gunpa seed, 4 and covered with a yellow garment, very coquettishify came and stood before her

She on seeing him, was charmed, and absahed, and remained with lead bent down. Then he, having uttered some words inhued with love, increased his affection, drew near, took her hand, embraced her, and made her forget the doubts of her heart, her diffidence and bashfulness. Then mutually having cast savie reserve and bashfulness, seated on the bed they indulged in blandshments, ogling, embraces, and kisses, began to give and receive happiness, and being absorbed in delight they began to converse lowingly,—when, in the midst of this, 'after a time, as Usha lowingly desired to embrace the bushand and press him to her bosom, sleep passed from her eyes and just as she was with aims outstretched for the embrace, she remained dejected and regreful.

She awoke, sincerely sorrowing, supreme misery was upon her.

"Where has gone, that lord of my life?" She look, all around wistfully

Usha reflects, "Whom shall I meet?" How may I see that one again?

one again?
If I to day had continued sleeping, my lover had never departed [from me]

Why was I about to clasp him happily, when this slumber left my eyes?

Let, "during the eight watches
See note 5 p 176

That is with legs, buck and neck bent supposed to be a graceful attitude.
The Abrus prediction, a red seed with a black patch on it not unlike a

^{*} The strind cates transition of ideas the sense being akin to all at o ce

while this was going on, ic.
She asks this because she does not know who less because the fer

On his going, the night became clogged, now how will this fatality pass away? I

Without the beloved one my soul is exceedingly uneasy;
while not seeing him my eyes are longing.

My ears are desirous to hear his voice, where has the

If, in a dream, I should again see my sweetheart, I will resign my life to him "2"

Mahārāj I haung saud this, Ushā became greatly dejected, meditated on her lover, went to bed, muffled up her face and land down 3 When mght had gone and day was come, and one and a half watch of the day had passed, her friends and companions, unitedly, began to say among themselves, "What has occurred to day that Ushā, when so much of the day has passed, still sleeping, has not risen?" "Having heard this, Chitarekka, the daughter of Vladaur's minister Kushabhānd, having gone into the picture gallery, sees what?—that Ushā, in the curtained bed, troubled in mind, dejected in spirits, lying motionless, was sobbing and heaving deen siehs. Having seen this her condition.—

Chitrarekhâ agitatedly said, "O Friend, do thou explain to

me, Truly, to day why art thou, fallen into the ocean of utter

separation, grieving? Crying and crying, thou art heaving deep sighs, for what

cause is thy body and mind disturbed?

I will remove the grief of thy heart, I will do every act thy

heart has desired [There is] no other friend so close as I, thou hast confidence

There is a little word play here. Nama (or Jam) is the president of the meller regions, who inspects the record, and requires the future destuny of departed souls. It also means "restraint," "stoppage," consplainen, and in this sense is the have of the Hindle Wirelparend, "of the programs, "As a fem mine noum the word de I némans 'destiny' fine (as in the phrases del lingui, 'o be unsignature, and del and, "sentten by here"), and also "De Noveman was a supplied to the supplied of the programs of the progr

² Frix means the five vital airs, hence "hife", kuf he shih har dend is 'to give up to anyone ' "to transfer to anyone "

Meaning that she took to her bed in grief and covered her head in a sulky manner

⁴ Here Laliú Lal has blunderingly, inserted Kuihabhánd for Kuihmind, the name of a kind of spirit or imp, but even thus he is wrong for the name of this mini terwas Ku ibhán la of kumbha + anda, as Pandit 1 cgadhjan M sra properly prints it.

Throughout the whole world I will wander, wherever I go I will effect I thy purposes.

Brahma has granted me a boon, and has made everything subject to me.

Sarada? keeps with me, by her power I will do what [thou]

Understand [me to be] so highly enchanting [that I can] deceive and bring [here] Brahma, Rudra, and Indra.

No one knows my mystery, my own attributes myself explains.

No one else can thus tell it, however good or bad he may

Now do thou teil all thy affair, how has this night passed? Act not deceiffully towards me, O loved one! I will accomplish all thy hones"

Maharaji on hearing these words, Ushi with great modesty and downcast head, came near to Chitrarekha, and, with a sweet voice, and "Friend! I, thinking thee my friend, will relate the was differed that night. Do thou keep it in thine own heart, and [if] thou canst devise some remedy, then do Last night, in a dream a man of the colour of a cloud, and a face like the moon, and eyes like loticises, wearing a yellow silk robe, and covered with a yellow scarf, came and sat near me and he, dis playing great affection, carried away my heart in his limid. I also, abandooing reserve and bashfulness, began to converse with him At length, while conversing on, as love came upon me, I stretched my hand to lay hold of him, and hereupon my sleep departed, and has fasenating form remained in my thoughts.

I never saw or heard of such a one, how shall I describe

His beauty is indescribable, he is gone, having stolen away

When I, in Kailàs, was studying learning at S n Mahadew Jis, S n Pàrati Ji said to me, 'Thy husbaid will come and meet thee in a dream, thou with have him searched for' That hus band last night met me in a dream, where shall J find him? and to whom shall I relate the agonies of my separation [from him]? Where shall I go? m what manner shall I seek him? I neither know his name nor his residence? 'Mahazaj' when, having said

Tha is he took my leart captive

A name of Saraswall
A shahkas should be one word and him stands for kyon na In standard Hindi the last phrase would be he i heard haid burd kyon na he

These per little are compounds and should have been printed as a ngle words. This one is clandratudar not change bedfor this latter spelling i duced Hollings to notable the mean of of the phrase.

"Now I have found my heart stealer, O Friend! This one came to me at night

Now, O Friend! do thou devise some means, search out

this one and bring him from somewhere'

Having heard, Chitrirekhi spoke thus, "Now how shall this one escape from me?"

Having spoken thus, Chitrarekhi resumed, thus "Frend I thou dost not know this one, I recognize him This Yadu busis is the grandson of Sri Krishas Chand Ji, the son of Pradyuman Ji, and his name is Ahuruddha. At the banks of the sen, in the water, there is a city named Dadrada here; this one dwells Ely command of Hari, watch over-claim the year of the property of the property of the sen, and the year of the property of the year of the property of the year of yea

Having said this, Chitrarekhā, wearing clothes mirked with the arms of Rausi, and having drawn the cowberdesses sectamal mark of upright lines of sandal, and having placed marks on her breast, the upper part of the arm, and throat, and casting a very large garland of tutio in the neck, and taking a rosary of the very large beads of tulid in her hand, drawing over her a chequeted blanket, under her arm a stuting cloth folded up, and pressing [there also] the book of the Bhagewagua, assuming the guise of a chief worshoper of Vishinu, speaking thus to Ushi, with

bowed head, taking leave, she started for Dwaraka -

"Now-by the path of the sky, through ' mid air I will go , I will bring thy husband , then is my name Chitrarekha '

Having related thus much of the story, Sr. Subadev Ji, soid—Mahriyi Chitarcekha, by ber illusive power mounting upon the undulations of the air, in a darl, night with a dark cloud, in an instant, went into the city of Dwaraka and shore like lightning, and entered into the palace of Srl Krishna Chand so that her poing was unfanown to augone. Afterwards, she searching and scarching about went where Anicuddha, itering alone on a bed, was sporting in a deram with Usha.

worthy pers of Vishnat

hwat = holar See H n ll Ma mal (3rd e lat) 1 199

¹ Here we have another instance of the Aorist fortified by the Substantive with See Hinds Via nat (3rd rd t 1 p 139 ² Ti s should be 4: ddhapundra, the upright I nes drawn on the forehead of

seeing him, she quickly raised the couch of the sleeping one, and at once took her departure

While sleeping, along with the couch, she conveyed him away for the sale of IIsha

Taking Anguddha, she went where Usha sat in anxiety

Mahârâi! as soon as she saw Aniruddha with the couch. Ushâ. at first, being a little shocked, went and fell at the feet of Chitrarekhâ, afterwards she began to address her thus, "Blessed, blessed, be the energy and courage in that thou wentest to so terrible a place, and, in a moment, took up and brought [him] with the couch, and fulfilled your promise. Thou hast taken all this trouble for me. I cannot recompense thee for it remain debtor to thy kindness "

Chitrarekhâ said, "Friend in the world this is a great happiness, that we may give happiness to others . and this act also is worthy, viz to be assistant This body is of no use, should it be able to be useful to anyone, that of itself is an excellent use Ito put it to In this is both one's own good and the supreme good"1 Maharai having made this statement. Chitrarekha again speaking thus, took leave, and went to her house, to wit, "Friend 1 by the power of Bhagwan I2 have brought thy husband and united him to thee, now do thou awaken him and fulfil thy desire" As soon as Chitrarekhâ had departed, Usha, exceed ingly pleased and ashamed, but having fear of the first meeting, began to say in her inmost heart .-

"By saying what word shall I arouse the loved one? and how shall I press him to my breast with embraces?"

At length, having tuned her lute, she began to play the sweetest of sounds On hearing the sound of the lute, Aniruddha Ji woke up, and looking about on all sides, began to say within himself, "What place is this? whose palace? how did I come here? and who brought me, with the couch, while sleeping?" Maharay I then Aniruddha, giving expression to various kinds of remarks, was wondering, and Usha, with reserve and bashful ness, fearing the first interview, standing aside in a corner, and inspecting 3 the moon face of her lover, was giving happiness to her partridge like eyes While this was going on-

Aniruddha, seeing her, said, with astonishment, "Tell me, beauteous one ! thy circumstances

I Lallu Lat and his Indian Editor repeat the word mirath to express the many glances she gave

¹ paramārih is not "another's advantage" as both Hollings and Eastwick translate, but parama, "the chief, arth "object" All Hindu philosophy was directed towards securing the primary object of existence, that is to know God and to become identified with Him. The text states that by ass sting others we not only further our selfish purposes but also attain the chief end of our mane should of course, be main te

Who art thou? why didst thou come to me? or didst thou bring me this elf?

Do not deem truth and falsehood as one I behold [things] hke a dream"

Maharai I Annuddha Ji spoke these words, and Ushi gas en teply, rather, being still more bashful, she ahrank into the corner. Then he hashiy seized her by the hand, led her to the couch and seated her there, and speaking words imbued with love, he removed entirely the reserve, bashfulness and fear of her heart. Afterwards they, both seated on the bed, with mutual bindishments, and oping, began to give and receive happiness, and to receive their love story. While this was going on, in the midst of the conversation, Annuddha Ji asked Usha, "O beauteous one! how didst thou at first see me? and, afterwards, in what way send for me here? Explain this mystery to me, that the doubt of my mind may depart." On hearing these words, Usha, looking at her husband's countenance, delightedly said,—

"You came and met me in a dream, and stole away my

heart and departed,
I awoke, and deep grief took possession of my heart
I told Chitrare ha

She it was, O Lord I who brought you here, her actions are not to be comprehended."

Haung said this, Usha resumed, "Maharaji I, for my pat, has related all the particulars of the way in which I saw and obtained you, now do you, please, explain your affairs and tell me how you saw me, O King of the Yadavas i" Having beard these words, Anuruddan, being highly delighted, inmlingly said, "O beauteous one I also was looking upon thee last might in a dream, when, in the sleep itself, somebody raised me up and brought me here The secret of this I have not yet discovered, that is, who brought me I awoke, then I saw thee alone."

Having related thus much of the story, Sr. 5 ukades Jisid — Vlahfary In in his vas these two, the lover and the loved, conversing between themselves, increased their affection, they began to indulge in various kinds of love sports, and to banish the pain of fpreviously separation. Afterwards, perceiving the inequality of the bette the coldness of the pearl necklace, and the dimness of the light of the lamp, Ushl, having gone out, saw that was the time of dawn. The light of the moon had waned, the stars were deprived of light, the blush of dawn was diffused over this sky, on all sides birds wardled on the lisk, the night-lotts had fided, and the day-lotts had blossomed, and the male and findle roldt goos had winted together.

Whilaid! observing this state of things, at once shutting all the disers being greatly agreated came into the house, and very

affectionitely embracing her husbrind, laid herself down, if it wards having concaled her husbrind and hidden him from her friends and companions secretly began to serve her husbrind. At length the friends and companions were aware of Aniruddha's coming. Then she, day and night began to crip happiness with her husbrind. One day Ushr's mother came to majure after her dughter, then she secrelly six that she was easted in a chamber with a very handsome young min, and was guly playing dice with him. On seeing this without uttering a word softly, inwardly pleased and blessing [her daughter], silently, she returned to her own house.

Subsequently, after some time one day. Ushit seeing her hus band asleep, thinking this in her mind hesitatingly came from out the house. Let it by no means be that anyone, by not seeing me, should think in her heart that Usha does not go out of the house because of her husband ! Maharu I Usha, having left her hu band alone went out, it is true, but could not stay away from him? Having reentired the house and shut the door, she legan to disport [again]. Having noticed this action, the wardens said among themselves, ' Brother I what is this to div, that the princess after many days, came out of the house and then re tracing her steps, went 2021? On hearing these words one among them said "Brother I I have been noticing to same time past that the door of Usha s palace has remained closed day and night, and within the house some man is sometimes highing away and conversing and sometimes is playing at thee. In ther said, "If this is true let us to to Vanisur and tell him, why do We remain consciously inactive ?"

given by Siva, said, "What is become of the flag from here?" The gate keepers replied "Maharaj! as regards that, many days ago it broke and fell." On hearing that statement, recollecting the promise of Siva is, becoming thoughtful Vanasir said.—

"When did the flag and flagstaff fall? My enemy Hari has become incarnate somewhere"

As soon as this direction had issued from the mouth of Vanisur, a door keeper, having come and stood before him, with joined hands and bowed head, said, "Mahāraj" there so one timig, but that I am unable to utter, if I receive your Honour's command then somehow or other I will state it? Vanasur commanded [this], "Well' say it? Then the warden stid, "Mahāraj" forgive the fault. For several days we have been seeing that, in the princes's palace some man has come Day and night he continues conversing. We do not know the secret concerning him, as to who the man is, and when and where he came from, and what he is doing? "On hearing this statement, and giving credence to it, Vanasur, very nigrily, taising a weight, of the timing Usha's palace alone, and directly, sees what?—why, a man, dark complexioned, very beautiful covered by a yellow scarf, negligently in sleep, laying down slumbering with Usha.

Vanasur reflects thus in his heart, "On a sleeping one being killed, there will be sin"

Maharaji having thus reflected in his heart, Vanfaur, for his part, placing there several parads, told them thus, "As soon us this one wakes up, you will go and tell me" Having gone home, convened an assembly, and summoned all the Rushabasa, he began to say, "My enemy has arrived, do you take the whole army and go surround the palace of Usha, later on, I also shall come" Subsequently, on the one hand, having received the command of Vandavi, all the Rak-basas came and surrounded the house of Usha, and on the other hand Antruddha Ji and the princess, having awakened from sleep, began to play with these sinen and dice. Hereupon while playing away at dice, what does Usha see Fa-willy, ou all sales, ademe, fearful cloud had come around, lightning began to flash, frogs, peacocks, and spirrow havk seep in to utter cross Maharaji on hearing the Vice of the sparrow hawk, the princess, saying this, cluing to the nick of the to hor-

"O sparrow-hawk! do not you make [this] pija pija [calling], desist from this language of separation"

Hereupon, someone, going, said to Vanlsur, "Mahārā; 1 your enemy is awake" On hearing the name of his enemy, Vanasur 1 This mit we move of the sparrow I wak also mesas "Loier! Jover!" 25 though on high away it e loved one

.

rose up with exceeding wrath, and taking his weapons, went and stood at Usha's door, and began secretly to peep in At length, while looking on,—

Vânasur thus conceitedly says, "O fellow! who art thou within the house.

With cloud coloured body, fascinating as Madan, lotus-eyed, wearing yellow raiment?

O thief! why art thou not coming out? Whence now wilt thou obtain life from me?"?

Mahāraj¹ when Vanāsur, bawling out, had thus uttered these words Usha and Amruddha, having heard and seen, became exceedingly uneasy. Then the princess, experiencing much anxiety, becoming frightened, sighed deeply, and said to her husband, "Maharaj! my father, with the army of Asuras, has ome to attack, now how will you escape from his hand?"

Then, indeed, angrily Aniruddha says, "Do not thou fear, O wife!

The jackal herd of Rākshas and Asuras, in an instant, I will destroy "

Having spoken thus, Aniruddha Ji, having recited passages from the Veda, summoned a rock one hundred and eight cibits [in size], and taking it in his hand, he issued forth, and going into the midst of the army, challenged Vandsur. As soon as he came out, Vandsur prepared his how, and, taking the whole army, so burst upon Amruddha Ji as a swarm of honey bees rushes on anyone. When the Asuras began to hurl various kinds of weapons, then angrily Aniruddha Ji, by means of the rock, so struck at several of them that the Asura army was scattered like scum [on a stagnant pool]. Some were killed, some were wounded, the saved fled away. Then Vandsur went, and got all together, and began to fight [again]. Malafriji as miny weapons as the Asuras were hurling went only in this direction or that, and not even one was toucking the body of Aniruddha Ji.

The weapons which would have fallen on Aniruddha, were cut in two by the edge of the rock,

The blows of the rock were unendurable, like the thunder bolt blows which the Regent of the gods makes

On its hitting, heads were split down the midst, thighs and arms were broken, and bodies severed

At last, fighting on, when Vanisur alone remained, and all the army was cut up, then he, astonished in his heart. Inving end this crught and bound Aniruddha JI in a noose, to wit, 'How shall I conquer this invincible one?'"

Having related thus much of the tale, Sri Sukadev Ji sud to

¹ A name of kima the god of love 7 That is How will you preserve your If from me?"

King Parikshit — Maharaj when Vanasur, having bound Ani ruddha Ji with a noose, took him into his assembly, then Anruddha Ji for his part, was thus meditating in his heart, "To me trouble may or may not befull, but it is not proper to make the promise of Brahma a falsity, because if I should forcibly escane from the noose he will be dishonoured therefore it is better simply to remain bound" And Vanasur was saving this, "O boy! now I am about to kill thee If anyone should be thy helper, then do thou summon [him]" While this was come on. Usha, hearing of this condition of her lover, said to Chitrarekhi "Friend! a curse is on my life if my husband should be in affliction and I should eat and sleep happile!" Chitrarekha said. Friend I do not thou be at all anxious, no one will be able to do anything against thy husband Be tranquil, Sri Krishna Chand and Balaram Is accompanied by all the Yadubansis, will immediately come to the attack and smiting the Asura host, will release and carry off Angruddha along with thee They have this very custom that, whatever king s pretty daughter they hear of, by force or fraud, as best they can they carry her off This is the grandson of him who having fought with the very strong and most famous Raids S isural and Jurasindhu, carried away Rukmini, the daughter of Raia Bhishmak, from hundalapur Just so will he now take thee anat, do not thou be apprehensive about any thing" Usha said, "Friend! I cannot endure this affliction,-

My loved one is carried off1 bound in a noose, a poisoncharged flame consumes my body,

How can I he down with ease? 2 how can my eyes behold the loved one's affliction?

The loved one has fallen into calamity why should I live? I will neither eat food nor drink water,

Now, Vanasur, kill my husband, or give me the refuge of my husband.3

What is to be, will be, what will anyone say to that?

I regard not the shame of the world or the Vedas, with the

loved one. I consider misery [as] happiness itself" Mahārāti when Usha had spoken thus to Chitrarekha she went

near her husband, and sat down fearless and unhesitating Then come out of the house and has gone near that man " On hearing these words, Vandsur, summoning his son Skandh said "Son? do you rave your sister up from the assembly, take her indoors, and confine her there, and do not let her go out"

On receiving the command of his father, Skandh went to his sister, and angrily said, "What is this thou hast done sinner! that thou hast fost shame of the world, and for thine own

harf is made feminine merely to thrme with blasf send = se with "

I That is, either kill him or g re him back to me "

modesty? O low creature! Shall I kill thee? It would be sin and I fear? even ill repute." Usha said, "Brother! what is pleasing to you, say and do The husband which Parvatu Ji gave to me I have accepted Should I abandon this one, and run after another, then I should raise reproach against myself Women of low family abandon their husbands, this is the custom which has come down traditionally in the world [If] she is disgraced with him with whom Vidhuā! has allied her, then she is disgraced a Maharaj! on hearing these words, Skandh angrily seizing her hand, carried off Usha thence into the palace, and did not let her go out again. Then removing Aniruddha Ji also from there, he conveyed him elsewhere and confined him. Then, on the one hand, Amruddha Ji in the absence of his wife, was grieving greatly, and, on the other hand, the princess in the absence of her husband, abstaning from food and drink, beran to perform severe nemance.

While this was taking place, after 1 certain time, Narad Mun Ji, at first, going to Amruddha JI counselled him thus, "Do not be amous about anything, 5 if Krishin Chand the root of 103, and Balaram, the abode of happiness, will immediately make war upon the Rakshasas and release you, and take you away." Then, going to Vahasur, he said, "Raja! he whom you have seized with a noose and bound is Srl Krishnas grandson, and Prid yumna Jis son, and Aniruddha is his name. You know the Yadubansh sery well, with you know, that do I crime to make you careful on this point, having done that, I go! "s. Having hard this saying this ruvch to Narad Ji, hi dismissed him."

wit. " Narad It! I know all about it '

CHAPTER LXIV

Anishna hears of his grandson's impri coment overcomes Vanasur and teleases Anisu! Tha

Set Sunapev Ji said — Maharaji when Amruddha Ji had been four months in bondage, Sarad Ji went into the city of Ibwaruka Then what does he see there?—that all the Yadavas are greatly

- 1 Here again we have the Aorist with the Substan we work
 1 A name of 1 rahm2
- Meaning that there is no more to be said on the point

 After range Latin Lai put men
- * Here arm a the last terms is used to express the immissione of the department to is an good a good

dejected disturbed in mind, and wasted in body and Sri Arishna Jl and Balarâm Ji, seated in their midst, were saying with much anxiety. "Who has taken the lad and conveyed him from here?" This kind of discourse was going on, and in the female apartments violent lamentation was maintained, such that no one was listening to what anyone was saying. As soon as Narad Ji went, all the people, both women and men, rose and hastened to him, and in great agitation, with emacuted bodies, and disturbed minds, crying and lamenting, went and stood before him Subrequently, submissively, with joined hands and bowed heads and repeatedly be eeching, they began to inquire of Nårad Jl all the particular.

Speak the truth O King of Rishis! with which, being comforted, we may preserve our lives. How shall we obtain tidings of Auruddha? Hell us O holi

one! let us rest on that ' ! As soon as he had heard this much, Sri Narad Ii said "Do not be anxious about anything, but remove the grief from your mind Aniruddha is alive and well in Somtapur, where having gone he has enjoyed himself with the daughter of Raja Vanasur. therefore that [king] has seized and bound him with a noose Without a fight he will in no wise release Amruddha Ji I have tated this secret matter to you, for the rest, give effect to any remedy you may be able to originate ' Maharai I having related this intelligence Narid Muni Ji for his part departed After wards all the Yadubansis went to Raja Ugrasen and said 'Maharay' we have received exact intelligence that Amruddha Ji is in Sonitabur in the palace of Vanasur He has enjoyed that [kings] daughter, therefore that [king] has kept him bound with a none. Now what is the order for us?' On hearing this statement, Rhit Ugrasen said, "Take the whole of my army and as best you can, release and bring back An ruddha As soon as this order had a sued from the mouth of Ugri en, O Mahirai ' all the Lidavas taking the irmy of Raja Lgrassi, were accompanied by Balaram Jr., and Sri Krishna Chand and Pradyumma Jr, mounted on Garuda went, in front of all, to Sonitapur

Hiving related the story thus far, Sri Sukades Ji said— Hiving related the story thus far, Sri Sukades Ji said— Ji grasen, and sounding the bettle datum, proceeded from the cits of DwarkA to Soundapur, the splendour of that circumstance is moleculp the, manusch as un front of all there was a row of huge tusked furious elephants, on which the Lettle dram was being sounded, and flags and banners were fluttering, after them, another line of elephants with canonied howdahs, on which were seated the greatest Yadaya soldiers, warriors, heroes, and brayes, wearing coats of mail and helmets and armed with every kind of weapon After them, row upon row of characts were seen and in their rear troop after troop of cavalry were moving along, making their various coloured horses dressed in collars harness. and tasselled strings and armour, pace, stop, dance, jump and leap, and in their very midst, panegyrists were celebrating their glory, and bards were singing war songs After them was proceeding the army of foot soldiers, like an army of locusts, with shields, swords, knives, poignards, daggers, dheps,1 darts, javelins, spears, lances, broad swords, double edged swords, bows, arrows, clubs, discuses, axes pole axes, iron-pointed staves, sword sticks, curved and serpentine daggers, and various kinds of arms and weapons, and in their midst the sound of Lettle drums, drums, tambourines, flutes, fifes, and horns, which arose, were exceedingly pleasing

The dust flew up and spread to the sky, the sun was concealed, it became like 2 night,

The mule and female chaku a were separated, beautiful women enjoyed themselves with their husbands.

The blue lotus bloomed, the white lotus drooped, nocturnal animals prowled about, thinking it was night

Having related the tale thus far, Sri Sukadev Ji said—Maharij when Balaram Ji, with tweive complete armies, de molishing, with much estentation, the forts, strongholds, and fastnesses of that Ji ingJ and desolating the country, arrived at S omtapur, and Sri Krishia Chand and Fradyumia Ji also had joined him, someone, being greatly frightened and alarmed with joined hinds and bowed head, said to Vanisur, "Maharaj Krishia and Balariam, with all their army, have advanced to ttack, and they have breached and thrown down our forts, strongholds, and defences, and have come and surrounded the city on all sades, now what is Jourj command?"

As soon as he heard this, Vinusur very angrily summoned his greatest Raskhansa and said, "Do you take all your forces, murch out of the city, and halt in front of Krishna and Balaram, after wards I also will come." Makhraj lon receiving the order, those Asuras, immediately taking the twelve complete armise, came with arms and weapons, and stood before Srif Krishna and Balaram. Ji to fight Close after them came Vandaur also, having mediatatid on Sri. Whalder and his service, readly

1 dhop is the name of a long straight sword
2 bhdf is a form of the postpositi n bhf e 'lke'

^{*} These birds are supposed to separate from each other at might

prepared S'ukadev the saint said —Mahārāj 1 as soon as he meditated, the throne of Sira Ji recked, and his meditation was broken, then he, by reflection, knew that trouble had happened to his worshipper, and that he should then go and dispel his anyers.

Having reflected thus in his heart, and having divided his body with Parvati II, and bound up his matted locks, and applied ashes, and consumed a large quantity of hemp, swallow wort, and thorn apple, and put on a Brahmanical cord of white snakes, and covered himself with elephant hide, and put on a necklace of skulls and a garland of snakes, holding his trident, bow, hand drum, and skull, mounted on Mandrya. and taking an army of spirits, goblins, fiends female demons, female imps, she spirits, she poblins, and female fiends &t. Bholinath went forth The beauty of that pageantry is indescribable, masmuch as in his ear was an earning of elephant gem, on his forehead a moon, on his head he bears the Ganges, and makes his eyes intensely red, and with frightful aspect he assumes the form of the Destroyer In this way playing and singing, and causing his army to dance, he was proceeding on , insomuch that that appearance can be realized only on being seen, it cannot be uttered? At length, in a certain time, Sixa Ji, leading his army, arrived? where Vanasur, with all the Asura army, was standing On seeing Hara, Vanasur delightedly said, "Ocean of mercy who but you would at this time remember me?

Your glory will consume them, now how will the Yadava family survive?"

Having stated this, he proceeded to say, "Mahāraj" let there be on this occasion a fair fight, and let one oppose one, and fight in single combat." Mahāraj" when this remark had issued from the mouth of Vanusar, then, on the one side, the Assuras stood fronting for battle, and on the other side, the Yadubausic came and were ready. On both sides the instruments began to sound The heroes, braves, soldiers, warrows, and the resolute began to prepare their weapons, and the irresolute, timid, and cowardly began to fight from the field and to save their lives

Then Siva Ji, in the form of the Destroyer, was opposed to S'rt Krishaa Chand, and Vanasur was opposite to Balaram Ji, Skandh encountered Pradyumina Ji, and in this way one a gaged with the other, and from both sides the weapons began

¹ A bush f Admin f er Annahu are names of the bull on which S'an indee.
² The singlity obtainstic ventence becomes simple when it is understood that Aibs is a part paticiple in the locative used (as it equently the care in Sankirn) to express 'on being or when in connection with the idea of the time. The phrase is hierarly 'That form only on being earn coines into being, it comes

The presence of it is here idiomatically correct although it is intranslatable. The comma after it should, however, be removed, for it belongs to the word judit in life follows:

On that side, the how Pinak [was] in the hand of Sixa It, on this side [stood] the Lord of the Yadus with the bow Sårang Sava li discharged the Brahma arron Sri Krishna Ji cut and brought down the Brahma weapon. Then Rudra sent forth a mighty wind that Harr evaded by fiery energy Mahadev produced fire. Murari caused rain and extinguished that, and created a fierce blaze, which ran into the army of Sadasiva 1 that, having burnt the heards, moustachies, and

hair, made all the Asuras frightful in aspect When the Asura army began to burn and there was a great outcry for deliverance, Bholanath caused rain to fall and cooled the burnt and half burnt Rakshasas, sprites and goblins and himself very angrily took the Naravani arrow in order to hurl it Then reflecting somewhat in his heart, he did not hurl it, he put Then it was that Sri Krishna Is hurling the arrow Alasya, stupefied them all, and began to cut up the Asura army, as a husbandman cuts his crop Having seen this exploit, when Mahadev having reflected said within himself, "Now without a catachymic war there is no success, ' then Skandh, mounted on a peacocl, rushed forward and from the sky dis

charged an arrow on the army of Sri Krishna Ii Then Pradyumna says to Harr, "[Someone] has mounted

a percock and is fighting from above

Give the order, 'Let there be fierce fight'. I will slay Thim]. he will at once fall to the earth '

As soon as this was said, the I and gave the order, and Prid vumna Ji shot an arrow which hit the peacock and Skandh fell down As soon as Skandh fell, Vanasur angrily bent five bows, and fixing two arrows apiece on each of the bows, began to pour them down like rain and Sri Krishna Chand began to cut them in the very midst Maharai I then the kettle drums, drums, and tambourness of both sides, were playing, pinegyrists were sing-ing [a song] like the Dhamal, from wounds streams of blood were running as from syringes here and there, in various places the bright red blood looked like gull! I in the midst sprites goblins, and fiends, who having assumed various frightful forms were wandering about were sporting like mimics and the river of blood flowed firth like a stream of colour How [call it] a battle? it was like the Holl festival going on on both sides Hereupon, after the fishing had been going on for some time, Sat Krishna Ji shot an arrow so that the charioteer of the chariot of that [other king] was swept awas, and the horses were scared At length, on the death of the characteer, Vanlaur ales left the battle fiell and fled an I Sri Krishni Ji pursued him

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na dedeation l'he commat it is the Compunctive la t 1 coffa dos The Dhamal is a songs re at the II lifes | al; if agrees with gire d ry ood.

The laght red post let scattered al at a the Holf I street

Having related the story thus far, Srî Sukadev Ji said— Mahiran having received intelligence of the flight of Vanisur, his mother, whose name was Katra, then in fearsome guies, with abstevelled locks, came stark naked and stood before Sri Krishna Chand Ji, and began to cri out

On seeing her the Lord closed his eyes, and having heard her voice he turned his back,

During which time Vanasur fled, and his army was railed

Mahârai! until Vânasur had organized a complete army and come there. Katra did not retire from before S'ri Krishna II [but] having seen her son's army she went home Afterwards Vanasur came and fought valiantly, but could not stand before the Lord, then be fled and went to Mahadey It. Having seen Vanasur afflicted with fear, Siva Ji very angrily summoned a Violent fever and sent it at the army of Sri Krishna h very powerful and energetic one, whose energy was the equal of the sun's, with three heads, nine feet, six hands, three eyes, and fearsome guise, came and penetrated the army of Srl Krishna Chand Through his energy the Yadubansis began to burn, and to shake and tremble. At length, being greatly pained and agitated, the Yadubausis came and said to Sri Krishna Ji, "Maharai I the fever of Sava Ji having come, has burnt up and killed the whole army, now save us from his hand, otherwise not even one Yadubansı will escape alive" Maharat! having heard this, and perceiving them to be distressed, Hari sent forth the ague That rushed upon the fever of Mahadey On seeing it that fever timilly fled, and, continuing his retreat, came to Sadásina Ir

Then the fever says to Mahadev, "Grant an asylum, Kushna's fever is burning [me]"

Hearing this statement, Mahadev Ji said, "Freent Srf Krishas, Chand, there is no one in the three words who can remove brit Krishna Chand Jis fever, therefore this is better that thou go to Srf Murdri, the helper of devotees." Having heard the speech of Srfs, and reflected, the violent fever are before Srf Krishna Chand, the root of joy, and with jound hands, humbly, submissively, and entreatingly said, "O Ocean of Compassion I Friend of the Humble' the Purifier of the Fallen' the Compassionator of the Lowly,' Joygie my fault, and save me from your fiver

You are the Lord, the God of Brahma and the others, your power is meontprehensible, O Lord of the Universe! You alone having crusted, arranged what was created, O Kri hma! the universe is all your illusion.

By courf your, I comprehend this, knowledge us granted, the Creator of the universe became visible?

On hearing this speech, Hin, the Compassionite, said, "Thou hist come to my protection; therefore thou art saved other wise thou hadst not escaped hing I have pardoned thy fault on the present occasion, do not again attack my worshippers and servants, this is my order to the?" The fever said, "Ocean of Compassion! whoever shall hear this story, ague, intermittent fever, and tertiary ague, will never attack." Then Sri Krishia Chand resumed, "Now do thou go to Mahadev, skay not here, otherwise my fever will give thee trouble." On receiving this command, taking leave and prostrating himself, the violent fever went to Sadasiva JI, and the prin of the fever was entirely subdued.

Having related the story thus far, Sri Sukadev Ji said -

Maharai I

said.--

Whoever hears this conversation, will have no fear of fever
Afterwards Vanasur, very angrily, taking bows and arrows in
all his hands, came before the Lord and challenged him, and

"I fought a severe combat with you, still our desire is not satisfied"

When, having said this, he began to discharge arrows with all his hands, SrI Arishna Chand, releasing the discus Sudarsan, cut off all his arms except four, as anyone in a moment would ploy off the branches of a tree. On the cutting off of his arms, Vanasur, being stupefied, fell down. A river of blood flowed forth from the wounds, in that the arms appeared like alligators and fishes, the severed heads of elephants were sinking like crocodides, in the midst, chariots, like rafts and barges, were floating about, and other beasts and birds, were dragging about the corpses, and quarrelling and wrangling with each other, were rending and devouring them, while crows, picking out the eyes from the heads, were taking and flying away with them.

Sri Sukadev II said — Waharay I seeing this to be the condition of the battle field Vanusur became exceedingly dejected, and beran to regret. At length, becoming destitute of strength, he

went to Sadasiva Then,-

Rudra, having reflected in his mind, says, " Now you should gratify Hari "

Haung said this much, Sri Mahadev Ji taking Vānsur with him and reading the Veda [as they went] came where Sri krishia Chind was standing in the field of bittle. Having thrown Vānsur at his feet, Sin Ji with joined hands said, O [thou who art] merciful [to those who] come for sanctuary! now this Vānsur a hose more to thy asy hum, compassionately look on him, and bear not his fault in mind. You are repeatedly becoming incarnate, to remove the burden of the carth, and to

destroy the wicked and cause the world to cross (the ocean of existence . You are the Lord, myrible, inscharable, eternal : for the sake of worshippers you came into the world and are manifesting Bharnant, otherwise you ever remain in the form of Virgi of whom this is the form heaven is the head, the sky is the payed, the earth is the foot, the occan is the belly, Indra is the arms, the hills are the nails, the clouds are the hair, trees are the down, the moon and sun are the Acs, Brahmi is the mind, Rudra is the pride, the air is the breath, day and night are the shutting and opening of the eyes, thunder is the voice

In such a form you ever abide; by no one are you comprehinded

And this world is an occan of misery, it is filled with water in the form of anxiety and delusion O Lord! without the help of the boat of your name, no one is able to go across this most difficult ocean; and thus many are surking and floundering. The man who, having obtained a mortal body, shall not bear your worship in mind and offer up prayer, will forget religion and enhance his sin. He who having come into the world does not call upon your name, has abandoned nect it and drunk porson He in whose heart you have come and duelt, having celebrated

your virtues, has obtained futh and salvation "

Having said this much, Sri Mahadev Ji resumed, "O Ocean of Compassion ! Friend of the Lowly ! your greatness is unbounded Who has so much power that he can celebrate it, and understand your exploits? Now have compassion upon me, and pardon the fault of this Vandsur, and give him futh in you. He also is entitled to your faith, since he is part of the family of the devotee Prahlad" S'rt Krishna Chand said, "Sixa Ji! there is no . difference between you and me, and whoever shall suppose there is difference will fall into a great hell, and will never obtain me the who has meditated on you, has finally obtained me. This one has guilelessly mocked your name, therefore I have made him four armed. To whomsoever you have granted, or shall. grant, a boon, him I have protected and shall protect"

A name of Arishna, therefore the phrase may be rendered "manufesting yourself?

² First is the Nominative form of tarty "the radian" The exact prothologned position of Viraj is not clear. Mans says (1 22) that Brahma divided 12: substance into male and female and from the female portion Viraj arose. This Viraj was male, and from him was produced the first Vian (also styled the Selfcus est M and who created the ten Proposite or progenitors of human kind The Purusha sokta of the Rig veda states that Viraj was produced from Purusha (the primal male), and that I are the was then produced from Vitaj The Purhaus g ve somewhat conflicting at county of this metaphys cal conception, which is, not improbably merely intended to express the creation of form from the formles The illustranta states that Vishou created Viraj, and this connection would account for his association here with kirabine. The Vishou Fura in also (i 12) declates that Virily aprang from Vishma, but apprecliately afterwards ad na hos Viras with Vi him himself

Maharat! as soon as this promise had issued from the mouth of the Lord Sadasiya II prostrating himself and taking leave went to Kulas with his army, and Sri Krishna Chand remained just where he was Then Vanasur, with joined hands, and bowed head, submissively said. "O Lord of the Lowly as you have now compassionately caused me to cross [the ocean of existence] now come and purity your servant's house and take Aniruddha Ji and Usha Ji along with you" On hearing this statement, Sri Bihari, the benefactor of devotees taking Pradyumna II with him, set out for the house of Vanasur, Maharat then Vanasur, being greatly delighted with great courtesy conducted the Lord spreading silken carnets for his feet Afterwards-

Having washed his feet he took his foot wither, and, sipping it placed it on his forehead

He then resumed "The foot water which to all is difficult of attainment. I have obtained by the favour of Harr and have lost This foot water purifies the three the sin of various births worlds, its name is Ganges Brahma filled an ascetic's not with it S wa It placed it on his head. Then gods saints and Rishis honoured it and Bhagirath, having performed austerity to the three gods prought it into the world since then its name has been Bhagarath. This is the remover of the stain of sin 1 the purifier, the giver of happiness to the saintly, the ladder to Vaikunth and he who has bathed in it has lost the sin of various births He who has drunk the water of the Ganges has certainly attained beatitude they who have seen Bhagirathi have subdued the whole world Maharai having said this much Vanasur, bringing Aniruddha Ji and Usha with hands joined before the Lord said -

Pardon my fault what was to be was. I have given this Ushá ľásí a slave

Having spoken thus Vanasur, according to Vedic prescription gave his daughter, and in her down bestowed much of which there were no bounds?

Having told so much of the story, Srl Sukadey II safd -Maharai as soon as the marriage had taken place Srf Krishna Chand having given to Vanisur hope and encouragement, and seated him on the throne took leave, accompanied by his grand son and grand daughter, and causing the kettle drums to play set out thence to the city of Dwaraka with all the Indubansis Having received intelligence of their coming all the inhabitants of Dwaraka went out of the city, and escorted the Lord with a musical procession. Then the inhabitants of the town singing

Eastwick translates crimes and stains but malabarant is one wor! stain vemover as Pand t Vogadhyda Vista protest Eastwick entrely om is the next two phrases and Hollings omits the entre proge from one ja 1 jarm 21 Alp ganwd, d to the other
I hat s he gave boundle s calth

songs of resouring from markets, roads, squares, halls, and hou es. were making festivity and Rukmini and all the other beauteous ones were singing songs of congratulation in the royal palace. and were observe nor the usual ceremonies, and the gods, each seated in his own cir, were raining down flowers, and uttering shouts of victory, and, in the house and out, throughout the whole city, joy was prevailing. Then Balaram, the abode of happiness, and Sri Krishna Chand, the root of 101, dismissed all the Yadubansis, and went and resided in the palace with Aniruddha and Usha

Usha was brought into the house, on seeing her Krishna's wives were delighted.

The mother in law gave blessings and embraced her, having seen her and being delighted, she dressed her in Officements

CHAPTER LAY.

The story of Raia Nr e-He s charged into a Irard and lives for ages in a dry well-He is released from this state by Arishna

SRI S Chader II said - Waharai ! Raid Norg of the Ikshwaku s race, was wise, liberal, virtuous, and brave. He give unnumbered cows in alms If the grains of sand of the Ganges, and the drops of rain in the month Bhadaun, and the stars of heaven could be counted, then the cons given in alms by Raja Nrig could also be counted A king who was so wise, great, and liberal, having for a slight fault become a lizard, abode in a dried up well. him Sri Krishna Chand Ii delivered

HAing related the story thus far, King Parikshit asked Sri Sukadev Ji - Maharai for what sin did so virtuous and liberal a king become a fizard and remain in a dried up well, and how did Srr Krishna Chand Ji cause him to cross [the ocean of existence]? Do you explain this story to me, that the doubt of my mind may

Sri Sukades Ji said - Waharaj 1 do 3 ou pay heed give atten

The M marks transit on from one I ne of thought to ano her the confusion en is about this presenting the Vishing Purfant (iv) when the confusion ent is about this presenting The Vishing Purfant (iv) whether the me confusion entire the about the Bha, awate Purfant as a few as of the Aug or Serpent tare. The trad ton the given is alluded to in the Longa Purfant b 1: more fully rold in the Mohabbarata (An is and pursan 3452)

All the shall was the heat king of the volut dy any at hyodiya.

tion, and listen. I will explain the whole tale just as it occurred Raia Nrig, then, was simply I eeping on constantly giving cows in alms, but one day, having bathed quite early, and performed the twilight acts of worship, he sent for a thousand white purple, black, yellow, brown, and grey cows, with silver boofs, golden horns, and conner backs, and had them dressed in silk, and you ed them in alms], and in addition to them he gave to the Brihmans large quantities of food and wealth. They taking them, went to their own homes. Next day the king again in that way, began to make a gift of cows Then one cow of the former day's low, unknown [to the ling], came and joined [the others], that one, also, the king gave away along with those cows The Brihman accepting them went to his house. Afterwards the other Brahman recognized his cow, and stopped it in the road and said. "This cow is mine. I received it vesterday from the kings place Brother! why art thou going with this?! The Brih man said, "This, indeed I am just coming along with from the king's place, how was it thine? Military both those Brahm ins in this way, with [exclamations of] "Mine, mine," begin to dispute At length, wrangling on, they both went to the king The king having heard both their statements, joined his hand, and submissively said.-

"Let one accept a lakh of rupees, and let one sive the other the con '

On hearing this speech, both the wrangling Brilmins very angrily said, 'Maharai I the cow which, after uttering a blessing we have received, we will not give up even by receiving a kar r of rupees, this is [connected] with our souls " Mithir it I again the king falling repeatedly at the feet of those Brihmins in various ways flattered and counselled them, but the e vindictive Brahmans paid no heed to what the king said. At length very ungrily saying this, both the Brahmans left the cow and departed ' Maharat! the cow which you youed and gave to us, and which we bles ed, stretched out our hands and tool . that con is not to be given for money Well [if] it thus remains with you it does not signify "

Mahara I on the departure of the Brahmans, Rish Nrig was at first dejected and began to say within his heart. This imputs occurred through me unconsciously, how shall it be removed? and afterwards he began to be extremely liberal and preus After some time had clapsed Rha Vrig, in the course of time ! died. The emi sames of lama took him to Dharmarki 2. Dhar mutal on seeing the king, rose from his throne and stood up . then, having placed him courteously on the seat, sail mist affectionately, 'Mahirli I you have great merit, and fen sins, tell me which will you first be requited f r ? "

[&]quot;In " far eg become sal ject to Time" tati fare et De tir Duarn salgard Yama are names fra ejalge if i ja tel v a

Having heard this, Nrig, with somed hands, says, "Let not my virtue pass away. O Lord!

First I will suffer for the sin . having assumed a body I will suffer I afflection "

On hearing this statement, Dharmarai said to Rud Niig. "Maharai ' you unknowingly a second time gave in alms a cow which had already been given in alms, for this fault you will have to become a heard and remain in a dried up well in the midst of a forest on the banks of the Gomti. When at the end of the Dwanara are 2 S'ri Krishna Chand shall become incarnate. he will give you deliverance" Maharat! having said this, Dharmarat remained silent, and Rata Nrig, immediately becom ing a lizard, fell down into a dried up well, and by feeding on

living creatures began to live there

Afterwards, on several ages having elapsed, at the end of the Dwapara age, Sri Krishna Chand Ji became incarnate, and, having sported in Bras, when he went to Dwaral a, and had sons and grandsons, one day several of the sons and grandsons of S ri Arishna li, ionning together, went to hunt, and, while hunting in the wood, became thirsty By chance, they, while hunting about for water in the wood, went to that dried up well where Raja Ang, having taken birth as a lizard, remained. On peering into the well, one of them cried aloud to them all, "O brothers' see, what a great lizard there is in this well "

On hearing this statement, all of them ran, and stood on the coping stone of the well and began to unite their turbans and waist bands together, to let them down, and to haul [him up]. and to say among themselves, "Brothers I without getting this one out of the well we will not mo from here Mahara I when he did not come out with that rope of turbans and waist hands. they sent for, from the village very thick and powerful ropes of hemp, thread, min a. and leather, and attaching a noose to the lizard in the well, began forcibly to haul him , but he was not even moved from there Then someone going into Dwaraka said to Sri Krishna Ji, "Maharai there is a very large, heavy lizard within a dried up well in the wood. All the Princes have dragged him [till] they are tired, but he does not come out"

On hearing these words, Harr arose and hastened and, proceeding onwards, came where all the boys were pulling out the lizard On seeing the Lord, all the boys said, Father | see what a big lizard this is we for a long time, have been getting it out, but it does not come out! Maharai! having heard this speech, as soon as Sri Krishna Chand li, having descended into the well, had placed his foot on his body, at once he quitted that body, and became a very handsome man

sahihawa should be one word as bring the 1 t pers sing I uture See note 9 p 183

^{*} mu ija is the name of a grass (Sauharum mu iju) from which sopes are made

In the form of a king he remained holding the feet [of Krishna], with joined hands and bowed head, he solicits [thus].—

"Ocean of Compassion 'you have acted very mercifully in that you have come and remembered me in this great calamit," Sukadev Ji said—Raja! when he having assumed human form, began to speak in this kind of way to Hari, the children of the Yadavas, and the sons and grandsons of Hari, with astonish ment began to ask Sri Krishna Chand, thus, "Maharuj! what is this? and for whit offence did he become a lurard and stay here? Kindly tell us that, then the doubt no our minds will depart." Then the Lord humself, telling [them] nothing, said to the

"Explus your secret, so that all, having paid attention, may hear.

Who are you? Whence did you come from? For what sin did you obtain this hold?

Having heard, the king said, with joined hands, "You know all. O Lord of the Yadus!

Nevertheless you are asking, therefore I will tell [all] My name is Raja Ning, for your sake, I give innumerable cows to Brahmans I happened one day that I, having youed several cows, gave them to Brahmans Nett day one of those cows came back, that one I, with other cows, unintentionally, gave in aims to another Brahman. As soon as he had accepted it and gone out, the first Brahman, recognizing his cow, and to him, 'This cow is mine, I obtained it yesterdry from the king's place. Why art thou taking it away? 'The other end,' I will coming with it strught from the king's place, how is it thine?' Mahfaaj' those two Brahmans, while quarrelling on this point, came to me. I counsilled them and said, 'In eveninge for one cow, receive from me. a hundred thousand cows and let one of you give up this cow.'

you give up three we obstimately did not agree to my proposal. At length, leaving the cow, they both singrily went way. It deeply regretting [white hid occurred], stat patiently. At list the messengers of Yam conducted meto D'armin'ay. Dharmarah asked mee, thus, [Rhy1] the virtue is greet, and thy sin is small. Tell me, which will you first hive the requisit of?! I said, 'Sin' On heiring this word, O Whitanj Dharmariny suid, 'Ruji thou gwest a second time to a Brahmin a cow already given, for this imprety, do thou, having become a larad, go on earth and etay in a direct up well in the must of a wood on the banks of the Gonti When, at the end of the Dwapari age, '54l Kruhar Chand, having become internate shall go not if the the release shall be accomplished. Wharli's since that I, in the form of a larad.

I Heie we lare the and per a stead of the priper glent de

which Balaram Ji was going, advanced to meet him, and with great courtesy conducted him, and he continued to give consolation to eich of them. After a time, proceeding onwards, Balaram II arrived at the city of Avantika

He paid respect to his instructor in knowledge, Balarim stayed there ten days

Afterwards taking leave of the Guru, Balades II, proceeding onwards, arrived in Gokul Then what does he see! In the woods, in all directions, cows are wandering about, lowing and panting, with mouths gaping open, without eating grass, thinking about Sri Krishna Chand, and paying heed to the tones of his Close behind them, the cowherd lads were going along, imbued with love, singing the pruses of Hari, and hither and thither the inhabitants of the city were celebrating the exploits and sports of the Lord Maharail having gone to the birthplace and witnessed this condition of the inhabitants of Brai and the cous, Balaram Ja compassionately brought tears into his eves having seen the flag and banner of the chariot, and thinking that Sri Krishna Chand and Balaram Ji were come, all the cowherd had came running On their coming, the Lord,1 having de scended from the chariot, began to embrace each separately and very affectionately to ask their welfare Hereunon someone went and said to Nuid and Jasoda, "Baladev II has come" On re cerving this intelligence, Nand, Jasodi, and the chief cowherds arose and hastened. Having perceived them coming from a distance, Balaram Ji ran, and went and threw himself at the feet of Nand Rae Then Nand Ji, greatly delighted with eyes filled with tears, very affectionately raised up Balar im Ji, and embraced lum, and lost the pain of separation Then the Lord-

Went and clasped the feet of Yasunatia She tenderly

She met, embraced, and kept holding him to her bosom, a stream of tears flowed from her eves.

Hiving related the story thus fur, S'ri Sukadev Ji smil to the King — Mahdraji Inving met thus, Nand Rie Ji conducted Balarim Ji into the house, and begui to ask about his wilfire, thus, "Tell me, ire Ugrasen, Vasudev, and all the other Yadivis, and Sri Krishin Chand, the root of 190, hippy? Ind do the ever think of us?" Bultrain Ji suid, "By your favour, ill are in 190 and happaness, and ever, at all times continue to celebrite your virtue." Having he mt thus, Nand Rie was silent. Then Jasodi the queen, remembering Sri Krishia Ji, with exist file. I with texts, agrithed ji sind, Bladev Ji is sour believed Sri Krishia Ji with texts agrithed ji sind, Bladev Ji is sour believed Sri Krishia Ji with the stery well.

Hun Nand squeen resume, "Bladev Ji sine Paris et out from

¹ Notice that here I absum is called Pattin, " the I rd"
2 A name of Dainda or Jassia

hence, darkness has been before my eyes, I have continued day and night meditating on him, and he, forgetting all remembrance of me, has gone and ensconced himself in Dwaraka. And see, my sisters Devaki and Rohim also have given up all affection for me

[I] thought Gokul near Mathurâ, still it was considered that I lived at a distance

[I thought], Hart is coming to meet and rejoin [us], he did not return, this they 1 have done"

Maharati when Jasoda II, having said this much, becoming greatly agitated began to cry, Balaram Is counselled, en ouraged, and gave her confidence Then he having eaten and partaken of betel, went out of the house. Then what does he see! All the young women of Brai, with emaciated bodies, disordered minds dishevelled hair, squalid appearance, desponding souls, oblivious of household affairs, imbued with love intoxicated with youthfulness singing Hari's praises, agitated in consequence of separation from a loved one], were proceeding hither and thither like drunken creatures Maharai! on seeing Balaram Ji, they became exceedingly pleased, and rushed to him, and prostrating themselves, and standing on all sides with joined hands they began to ask and to say, "Tell us, O Balaram abode of happi ness! now where dwells our life, the beauteous Syam? Does Bihari ever bear us in mind or having attained power, has he altogether forgotten former affection? Since he went from here, he sent fonh I once a message through Odho, entoming penance Then he took no thought of anyone Now he has gone and taken up his abode in the ocean, then why should he take thought of an one?" On hearing these words, a cowherdess cried out, "Friend! who would regret the love of Hari, when this conduct of his is seen by all?

He is not? desired of anyone, who has turned his back on his parents

He was not remaining an hour without Radha, this is she who has stopped him?

Again, what advantage have you and I got by abandoning household duties sacrificing respect for our families and the good opinion of the world and leaving children and husband, for the love of Hart? At length, having embarked us on the

That is Devakt and PohnL

n? vious te one with it is a dialectal i im of mile. The separation caused I says. I to introduce a second phrase in his translation which is not in the let here.

In the latter was the first three to be tack word as latter in the sen of the first three to the first three thre

vessel of love, he has abandoned us in the mudst of the occan of separation. Now we are hearing that, having gone into Dwaraka, the Lord has contracted many marriages, and that Srl Krishna has removed and married sixteen thousand one hundred princeses which Bhaumasur had kept in his house Now from them there have been sons, grandsons, and grand daughters, why should he leave them and come here? "Hearing this, another cowherdess said, "Friend' do not expend any regret over the words of Hari, because Globo Ji came and related all his good qualities." Having said this much, she resumed, "Friend's should vou heed my advice now.—

Let us touch the feet of Haladhar Ji, and continue to sing only his virtues.

He is fair, not dark bodied, he will not act deceptively."
Having heard, Sankarshan replied, "For your sake I have

made this journey,
When we went we said to you that we should come there.

fore Krishna has sent me to Braj ,

I will stay two months, and dance the circular dance, I will fulfil all your hopes"

Maharaj¹ Balarām Ji, having sud this much, directed all the young women of Braj, thus, "To day is the night of Madhumas." decorate yourselves and come into the wood. I will dance the circular dance with voo." Having said this, Balaram Ji, in the evening, set out for the wood. After him, all the young women of Braj also, wearing nice dresses and ornaments, and adorned from head to foot, came near to Balades Ii.—

All stood with heads bent, the beauty of Haladhar cannot be described.

Golden coloured, wearing blue robes, 'moon faced, lotus eyed, captivating the heart,

An earring in one ear shed its lustre, as though sun and moon together shone,

The other ear had imbibed the flavour of the glory of Huri, the ear did not hear a second earning.

On each number of his body were numerous ornaments, the splendour of which baffles description.

The beauteous ones fell at his feet, saying this,-" Engage in delightful sport and the circular dance [with us]"

Maharaj' on hearing this seniol. Petrami J. mada Jiha miska sound! hun? On his making the sound hun, ill the things

¹ Sankarshan is a name of Balara n Mathuna's is a name of the month Chairra (March April), "the night" is reany the might of the full moon.

The mysterious evaluation is the equivalent of on, which is considered a m of the three letters of m in matical of Vi hina Sing, and Brahmi respectively, or of the three Vela. It is used by both lat fillusts and Hardis.

Ineedfull for the circular dance came and presented themselves Then, indeed, all the conherdesses, abandoming reflection and modesty, and taking lutes, tabors, cymbals, pipes, flutes, and all other instruments, began to play and sing, and, with merry makings, dancing about and gesticulation, to gratify the Lord Having heard and seen their playing, singing, and dancing, and being delighted, Baladev II also, having drunk viruni, imagled with them all, and began to sing, and dance, and to perform various kinds of sports, and to give and receive pleasure. Then the gods, the Gandharvas, the Kinnaras, the Yakshas, with their respective wie, came, seated in cars, and singing the virtues of the Lord, rained down flowers from the sky, the Moon with its stary sphere, looking on at the happiness of the circle of the dance, was showering down nectar with its rays, and air and water also were stopped in their course.

Having related the story thus far, Sri Sukadev Ji said — Maharaj in this way Balaram Ji stayed in Braj, and during the two months Chairta and Baisakh dauced, and sported at inght with the young women of Braj, and in the day time, gate Aand and Jasoda happiness by relating the history of Hari One day at might time while eneaged in these [Festivines], Balaram One day at might time while eneaged in these [Festivines], Balaram

Jı went,---

And having reposed on the banks of the stream, Ram angrily said there,

"Yamuna' do thou flowhere, and bathe me with a thousand streams,

If thou shalt not obey my words, your waters shall be divided into several portions"

Maharaj i when Yamuna conceitedly paid no attention to what Balaran Ji sud, he afigrily with his pleugh drew her [towards himself], and 2 bathed. From that day to the present the Yamuna has been bent there. Afternards, having bathed and telieved his latigue, Balaram Ji, having given pleasure to all the cowherdesses, took them with him, and, going from the woods, came into the city. There,—

The cowherdesses said, "Hear, O Lord of Braj! take us, too, with you '

Haung heard these words, Balaram Ji, guing hope and encouragement to the cowherdesex, impured them with confidence, and dismissed them, and on their being dismissed he went to Nand and Jasodi. Then haung counselled them also, and trengthened them, and stayed several days, he took leave and went to Dwarah. A and, in the course of time, arrived them.

I furnit is a spir thous I quor made from hogweed distilled with the juice of the date or palm.
I or particular not dur

CHAPTER LYVII

Paunik assumes the appearance of Vishnu, and is worshipped as a god—He is accordingly slain by Arishna—His son gets power from Siva to revenge his fither a death—His emissance set fire to Dwaraka, but he is repulsed and slain by Arishna's discus

S'RI SUKADEV JI said —Maharaj! there was a king in the cit, of Kad, named Paunick, i he was strong and very famous. He assumed the guise of Vishnut, and by force and fraud captivated the minds of all germend necklace, a pearl necklace, and a garland of various gems, and bearing the shell, discus, club, and lotus, and hawing made two wooden arms, and placed a Garuda made of mere wood on a horse, he went about mounted on it. He called himself Vishudev Paunick, and caused himself to be worshipped by all The king who would not obey his commands he attacked, then having smitten him. he held him an subjection

having smitten him, he held him in subjection Having told the tale thus far, Sri Sukadev Ji said —Rāja I seeing and hearing this conduct of his, the people of various countries cities, villages, and houses, began to talk about it thus, 'One Vasudev has been mainferted in the family of Yadu in the land of Braj, that one is dwelling in the city of Dwarkā A scond [Vāsudev] has non appeired in Kād, which of the two shall we recognize and acknowledge as the true one? "Mahād" in various countries this report was in circulation, when, having obtained some mixing of the affair, Vasudev Paunrik one day

came into his assembly and said .-

"Who is the Krishna who lives in Dwaraka, whom the

For the sake of devotees, I am become incarnate on earth, he has there assumed my guise"

Haling spoken thus, he summoned a messenger, and haling explained the height and depth of the affair, sent him into Dra'taka, to Sri Krishna Chrind with these words, "Thou who, having assumed my guies, art going about, either abandon that, otherwise reflect on war." On receiving the order, the messenger, taking leave, proceeded along from Kai, and arrived at the city of Duarak I, and going into the assembly of Sri Krishni Chand Ji, presented himself. The Lord saked him thus, "Wilde art thou? and whence art thou come?" He replied, "I am the messenger of Vasuider Paumin of the city of Kris I run sent by

¹ This should be Paundraka, a king of the Paundra country to the south of B har and Bengul
² The necklace of Vishna, composed of supplier pearl, ruly, topas, and damond

my master, and am come to you to deliver some message [[ff 30u] tell [me to do so] I will state [it]" S'ri Krishaa Chand said, "Good! tell me" As soon as this direction issued from the mouth of the Lord, the messenger stood up, and joining his hands, said, "Maharai! Vasudev Paunrik said, 'I am indeed the Lord of the Three Worlds, and Creator of the Universe Who art thou who, assuming my guise and flying from fear of Jurasindhu, hast gone to live in Dwaraka? Either give up imitating me and sneedily come and take refuge with me, other wise I will come and destroy thee with all the Yadubansis and having removed the horden of the earth, will cherish my nor shippers I alone am the invisible, the incomprehensible, the incorporeal, gods, sunts, sages, and men continually pray to, worship, and give alms for me I alone as Brahma create, as Vishou preserve . as Siva destroy I alone, in the form of a fish, rescued the sinking Vedas, in the form of a tortoise, I supported the mountain [on which the universe rests], as a boar, I sus tained the earth having taken incarnate form as Narasinha, I killed Hiranyakasyapa, having become incarnate as a dwarf, I deceived Bali . and, having assumed the Rama avatar, I killed the very wicked Ravana This is my special work, that whenever the Asuras come and annoy my worshippers, then I take incarnate form and remove the burden of the earth?"

Having told the story thus far, Sri Sukader Ji said to King Parikshit—Maharāji the messenger of Vasuder Puuriik was making these statements, and Sri Krisha Chand, the root of joy, seated on his jewelled throne, in the assembly of the Yadawas, was listening laughingly, when, in the midst of it, a certain Yadawa cried out—

udava cried out,

"Has Yama come to take thee, that thou speakest such words?"

Shall we slay thee, wretch! Thou art come in the quarrel of a decener.

If thou hallst not been an emissen, we had not let thee go unkilled. It is not right to slay a messenger! Mahiraj! when the Yadubansi had vaid this, Sri Krishin Ji called the messenger near and conneiling hun, said, "Do thou go, and say to this Yasudict thus," Krishina sive, Hawing desset dirom imitating head, and the state of the state of the said of

¹ No on the Part Participle with the Control of enginess " sent it,", and the only such of the after Lidner

Maharat t just as the messenger was soung these words, some one came and said, "Maharail why is your majesty sitting carelessly? S'ri Krishna with his army has come to the attack" On hearing this statement, Vasudev Paunrik, in that very guise came hastily to the attack with his whole army, and, moving on came and confronted Sri Krishna Chand II Along with On both him another king of Kasi also hurried to the attack sides the armies stood arrayed against each other They began to sound the warlike instruments, and the heroes, braves, and soldiers began to fight, and the cowards to out the field and to fly with their lives. Then while fighting on, directed by I ate, Vasudey Paunril, just in that fashion, came before S'ri Krishin Chand Ji, and challenged him Seeing him in the guise of Vishnu, all the Yadubanas asked Sri Krishna Chand thus, "Maharai! how shall we kill him in this guise?" The Lord said, "There is no fault in killing a deceiver

Having said this, Hari gave order to the discus S'udarian He, on going, tore up the two arms made of wood, with that the [wooden] Garuda was also broken, and the horse run away When Vasudey Paunrik fell down, Sudarsan cut off his head and

threw it away

On the head being cut off, King Punnik passed over [the ocean of existence], the head went and fell in Kis,

Where was his female apartment, the beauteous ones seeing his head.

Cried and tore their hair, swing this, " Who is the doer of this action?

You, indeed, were undecaying and immortal . how is it that life is cone in a twinkling?" Mahariy! having heard the lamentation of the queens, a son of

his named Sudaksh came there, and having seen the head of his father cut off very angult began to sat," Who has killed my

father? I will not live without taking revenge for the"

Having told the tale thus fir, Sri Sukader Il said - Mahirip! having slun Vasudes Paunrik, Sri Krishna Chand Ji, tikeig the whole of his army, set out for Dwirak! And the sen of [Paunrik] begin to practise severe austerity to Mahales JI in order to obtain revenge for his father Hereupon ifter one time, one day, being pleased, Mahides Bhollaith came and said, "Ask a boon ' This one replied " Wahiru I grant me this boon, that I may take revenge on Sri Krishna for my father" Sixa Ji said, "Good! if thou desirest to take revenge do one thing He said, "What?' [The other] replied, 'Offer a sterifice with the Vedic prayers backwards, by so doing a female Rik has will issue from the fire, whitever thou wilt say to her she will do Having heard this promise from the month of Sixa Ji, Mal Ital he went and summoned Brahmans, prepared an altar, K. together sesamum burles, ghi, sugar, and all the other e sentia's

for a burnt-off-ring, prepared a Sukali, and began to sacrifice by repeating Vedic prayers backwards. At length, while keeping on sacrifeing, from the seed of fire a female Rikshas named Krittal came forth. She, burning away the cities, countries, and villages in the very rear of Sri Kristina Ji, wrived in the city of Duaraka, and began to consume the city. Scene the city in flames, all the Yadubans's being afrud, went to Sri Krishna Chand II. and cried out. " Withir it how shall we escape from this fire? It is coming on consuming the whole city? The Lord said, "Do not be unknows on any point. His female, Rakshas, named Kritta, has come from Kist. I will at once arrange about her"

Maharat having said this much, Sri Krishna Ji gave order to the discus Sudar-an, thus, "Smite and drive back this one, and immediately go, burn up the city of Ka-i, and return On receiving the command of Hara, the discus Sudar-an smote and put to flight Kritish, and, on the mere speaking of a word, went and burnt up Kasi

The subjects fled wandering about in distress, they bitterly abused Sudal ch

The discus returned, having consumed the city of Siva, he came and told it to Krishina

CHAPTER LXVIII

Context between Balaram and the monk-y Dabel-The latter is slain

SRI Schapev II said - Maharaj I I am about to give an exact recital of the story, how Balaram, the abode of happiness, the receptacle of beauty, killed the monkey Dubid . do you listen attentively One day Dubid, who was the minister of Sugriv. and the brother of the monkey Mayandry, and the friend of Bhaumasur, began to say 'There is a thorn in my mind which perpetually annoys me 'Hearing this, someone asked him, thus, "Maharai I what is that I' He replied, 'Should I slay him who has killed my friend Bhaumasur, the pain of my mind would depart "

* Properly Mainda

A S'abole is a mixture of the ingred ents just mentioned in order to offer sacr fice according to the present on of the Sakala school of Vedic teachers This school seems to have superseded all others for their text of the R g veda is the only one pow extant

² The name is properly D wind, "double cunning The story is told in the Vishnu Purana V Execu

Maharii! having sud this, he immediately advanced in great anger against the city of Dwaraka, laying waste the country of Sri Krishna Chand and harassing the people Some he washed away by pouring down water, some he consumed by raining down fire . some he dashed down from mountains , some he flung mountains upon, some he drowned in the occan, some he seized, bound, and concealed in caverns, the bellies of some he ripped up . some he slew with uprooted trees. In this way he was keeping on imuring the people, and wherever he was finding sunts, sages and gods seated, he was runing down ordere, urine, and blood At length, in this way afflicting and oppressing the people, he arrived at the city of Du iral, and, assuming ? minute form, he went and sat on the palace of Sri Krishna Chand Having seen him, all the beautious ones with n the prlace, shutting up the doors, fled away and hid themselves Then he, having obtained news of Balaram Is, with this thought in his heart went on to Mount Report -

"First I will slay Haladhar; afterwards I will take the life of

Where Baladey Is was sporting with his wises, O Vahiry! what does he there covertly see? Bilaram, having drunk spirituous liquor, and having taken all his wives with him, is indulging in a variety of sports, singing away, bathing, and causing Tthe others] to bothe, in the midst of a tank. Having witnessed this scene, Dubid climbed up a tree, and chattering away and snarling, began to jump and slip about from branch to branch and to play tricks, and began to youd ordure and to micturate where there was a vessel full of spirituous houor, and where all their clothes had been placed. As soon as all the beauteous ones saw the monkey, they timidly cried out, " Waharai ! whence has this monkey come, who keens on terrifying us and yording excrement and urme on our clothes?" On hearing these words, Balades Is coming out of the tank, laughingly threat a clod of earth, thereupon the [monkey], thinking him intoxicited, snarling very angrily came down. As soon as he came doen he overturned the pitcher full of spirituous liquor, which had been placed at the side [of the tank], and tore up all the clothes into Then, indeed, Balarim JI angrily uplified his plough and pestle, and the other one becoming as hig as a mountain, advancing to fight against the Lord, stood ready I from the one side, the one was wielding the plough and pestle, ind, on the other, the other one [was hurling] trees and hill-

Both together are fighting desperately—they are not giving back in the least from their position

Mithirity! these two powerful ones, then were fighting fearle. It, precisions with which is a many strong with the very life was a single with the unit of the service with the service of the service with the service strength of the service with the service with

length, the Lord I nowing that they were distressed, smote and overthrew Dubid. As soon is he was dead, gods, men, and saints, and the souls of all were rejoiced, and grief was dispelled

The gods, swelling out [with joy], are raining down flowers, and are hailing Haladhar with [shouts of] "Victory luctor, !"

Having related the story thus far, Sri Sul adev Ii said—Maharaj! that very monkey had existed from the Treat age, him Baladev Ii smote and released [from existence] Afterwards, Balsram the abode of happiness having given happiness to all, taking [them] with [him] thence, cane into the city of Sri Dwaraka, and related the news of the death of Dubid to all the Jadubanis!

CHAPTER LAIX

Sambu endeavours to carry off Lakshmana the daughter of Dunyolhan—He is laken prisoner—Balaram decision h is release, and on refusal, drags the city of Hastingapur, with his plough to the barts of the Cangro, in order to drown the whole inhalatants—He forgues the officee, but leaves the city on the river stain.

Sat Sukades It said —Raji't now I am about to relate the story of the marriage of Lashmuna, the drughter of Dury odhan to wit, how Sambu't west to Hastmapur and married her. Maharaj't when Lai shmana, the daughter of Dury odhan, was mirriageable, her father, writing various letters, summoned the kings of all dikerint countries, and prepared v Seajamarar On obtaining awas of the Suajamarat, Sri Krishima Chands son who was proof peed Jirom Jamanati and named Sambu also arrived there Haxing goine there, what does Sambu see 2—the kings of various tountries, strong, accomplished, receptacles of beauty, very midsgen, was an analysis of the Seajamarati, armed with weapons, in profound silchee, in the midst of the Seajamara, were standing in rows, and behind them, in the same was, all the hearwas vio. Here and there outside mu ical instruments were sounding, within, merry makers were carrying on rejocings, in the midst of all the princes, beloved by the Trunts to Lering a garland, was moving about, a deletit image.

¹ Properly Side has the son of kind on by Jambasatt. He is of on ment one I in Paurin c legends, and was a girst a fixed of a monthip. The Signs at the machined in him. The traition have related in given also in the ballow in land Name.

like that of the eyes,1 and saying this in her heart, "Whom shall I choose?"

Maharaj I when that beauteous one, annable, the receptacle of beauty, beating the garland, bisfully moving about came before Sambu, he, abandoning thought and reserve, fearlessy, seized her hand, seated her in his chariot, and took the road [home]. All the kings remained standing, looking [at each others] face, and karna, Drona, Saḥa, Bhuristava, Durjodhan, and all the other Kauravas also, at that time, said nothing. Then becoming angry, they began to say among themselves, "See! with thas this one done, who having come into harmony, has produced discord!" Karna said "This is always the way of the Yaduban's, wherever auspicious business is proceeding they cause nothing but mischel?" Saha said.—

"Destitute of caste they have quite recently been existed, having attained royalty, they have become insolent ' a

On hearing these words all the Kauravas with great wrath, seizing each his weapon, and saying this, rushed to the attack, Let us see how strong he is who, taking the girl from before us, shall go forth " and went and surrounded Sambu in the middle of the path 3 Afterwards, from both sides, the weapons began to At length after a certain time of fighting, when Simbu s characteer was killed and he had alighted, they surrounded and seized him, bound and carried him away. Having stood him in the very centre of the assembly, they asked him, thus, "Now where is the valour gone?" Having heard this he remuned abashed Hereupon Narad II came and said to all the haurayas as well as Raja Duryodhan, "This is the son of Sri hrishna Chand, named Sambu do not say anything to him what was to be has occurred Immediately they reserve the intelligence about him. Srl Krishna and Balaram will fit out an army and come, whatever should be said or heard, please say and hear that with them. To trunt a boy is by no means becoming of He may or may not have acted with boyish indiscretion ' Mihiraj! having spoken thus, Nårad Ji took have ande procceding on went to the city of Dwaraki, and, going into the assembly of Ugrasen Raja, stood there

On seeing him all stood up, with heads bowed, a seit was instantly brought and given to him

[&]quot; Putil means a doil pupper or oblitance creature an itako the pip "of the eye. The phrase means that she was a just (leheate, if in creature) is eithe just (pup l) of the eyes.

It " mounted on the head"

² I rof. Eastwick on tail sentence

^{*}This id in more commonly occurs with the Airst as in as 11 sold leto le & low has further on lecture it impace may or may not. Here it means leterally ledd then hed! implying that it was a superior with the feed that See It will Manual 1 142.

On being seated, Narad Ji said, "Mahāraj! the Kauravas, having bound Sambu, have given him, and are giving him, much trouble. If non you should go and take thought for him then do so, if not, the escape of Sambu afterwards will be difficult.

The Kauravas have become very proud, they have shown neither respect nor consideration for you,

They have bound the boy as one would bind an enemy "

On hearing these words Raja Ugrasen, very angrily summon ing the Yadubansis, said, "Do you immediately take the whole of our army and march against Hastinapur, and having slain the hauraxas and released Sambu, bring him here." On receiving the order of the Line, when the whole army was ready to start Balaram Ji, counselling Raja Ugrasen, said, "Mahārij" blease do not send an army against them, if you will permit me, I will go and complain to thent, and will release and bring Sambij, let me see why they have seized and bound Sambij. Unless I go, the my tery of this affair will not be cleared up."

As soon as these words were said, Raya Ugrasen gave permission to Balaram Ji to go to Hastinapur, and Baladev Ji, taking along with him several of the greatest scholars, Brahmans, and Narad the saint, went forth from Dwarda, and proceeding onwards, arrived at Hastinapur Then the Lord, having pitched his tent in an enclosure outside the city, said to Narad Ji, "Maharaj we have encamped here, please go and announce the news of our arrival to the Kauraias" Having received the command of the Lord, Narad Ji went into the city and announced the news of othe coming of Balaram Ji

Having heard, all became attentive, having advanced, they went thereto receive him,

Bhishma, Karna and Drona went forth together, they took with them fine clothes and all robes,

Durwodhan, saving this, hastened, "My preceptor Sankarshan has come"

HAving related the story thus far, 5 rt Sukadev Ji said to the king — Mahidal all the haurans, having gene into that en closure, met Baharan Ji, and mode him presents, and falling at his feet, with joined hinds, offered manded praises. Afterward, having applied performe and endal, and placed on him a garland and floores, they spread footbook of said, and had him conducted with a musteral processor into the city. Then, having him with a musteral processor into the city. Then, having him entertrained with the comfort and prospective of all, and asking "Mahidal Walled With the comfort and prospective of all, and asking." Mahidal Walled Walle

¹ No to this useful if am, his rire sage " mithout my being give " anless I co

like that of the eyes,1 and saying this in her heart, "Whom shall I choose?"

Muhray! when that beauteous one, annuble, the receptacle of beauty, bearing the gridined, bashfully moving about came before Sambu, he, ubundening thought and insert, eferilest) seried her hand, seated her in his chariet and took the road [home]. All the kings remained stunding, looking [at each other's] face, and Karna, Drona, Salya, Bhurisrava, Duryodhan, and all the other Kaurinas also, at that time, said nothing. Then becoming angry, they began to say among themselves, "See! what has this one done, who, having come into harmony, has produced discord! Karna said, "This is thays the way of the Yadubanss, wherever auspicious business is proceeding they cause nothing but mischleft." Such a said.

"Destitute of caste they have quite recently been evalted, having attained royalty, they have become insolent."

On hearing these words all the Kauranas, with great wrath seizing each his weapon, and saying this, rushed to the attack, Let us see how strong he is who, taking the girl from before us, shall go forth, ' and went and surrounded Sambu in the middle of the path 1 Afterwards, from both sides the weapons begin to fly At length after a certain time of fighting, when Sambus charioteer was killed and he had alighted, they surrounded and seized him, bound and carried him away. Having stood him in the very centre of the assembly, they asked hun, thus, Now where is thy valour gone? Having heard this he remained abashed Hereupon Narad Ji came and said to all the Kauravas as well as Raja Duryodhan, "This is the son of Sri Krishna Chand named Sambu do not say anything to him what was to be has occurred Immediately they reserve the intelligence about him, Sr! Krishna and Balaram will fit out an army and come, whatever should be said or heard, please say and hear that with them To taunt a boy is by no means becoming of you He may or may not have acted with boxish indiscretion 4 Maharai! having spoken thus, Narad Ji took leave ande pro ceeding on, went to the city of Dwaral a, and, going into the assembly of Ugrasen Raja, stood there

On seeing him all stood up, with heads bowed, a seat was instantly brought and given to him

¹ Futil means a doll puppet or delicate creature and also the pup I of the eye.
The phrase means that she was a futil (delicate slaceate e) like the futil
(pup I) of the eyes
2 Lit mounted on the head

³ Prof Eastwick om is this sentence

This ideas more commonly occurs with the Aorist as in mid it midk to to to a few times further on becase it timp es may or may not. He eit me as I tetally I et did tim he did miplying that it was uninquestrat whicher he did or not. See Hindi Ma wal p 142

On being seated, Narad Ji said, "Maharaj! the Kauravas, laxing bound Sambu, have given him, and are giving him, much trouble. If now you should go and take thought for him then do so, if not, the escape of Sambu afterwards will be difficult.

The Kauravas have become very proud, they have shown neither respect nor consideration for you.

They have bound the boy as one would bind an enemy "

On hearing these words Raji Ugrasen, very angrily summon ing the Yadubanis, said, "Do you immediately take the whole of our army and march against Hastinapur, and having slain the Kaurakas and released Sambu, bring him here" On receiving the order of the king, when the whole army was ready to start Balariam IJ, councilling Raja Ugrasen, said, "Maharaj" please do not send an army against them, if you will permit me, I will go and complain to them, and will release and bring Sambu, let me see why they have seized and bound Sambu Unless I go,' the my try of this affair will not be cleared up."

As soon as these words were said, Raid Ugrasen gave permission to Rasianam It to go to Hastimapur, and Baladev II, taking along with him several of the greatest scholars, Brahmans, and Narad the saint, went forth from Dwiraka, and proceeding onwards, arrived at Hastimapur Then the Lord, having priched his tent in an enclosure outside the city, said to Narad Ji, "Malaraj I whate entanged here, please go and announce the news of our arrival to the Kaustasa" Having received the command of the Lord, harad Ji, went into the city and announced the news

of the coming of Balaram Ji

Having heard, all became attentive, having advanced, they went there to receive him,

Bhishma, Karna, and Drona went forth together, they took with them fine clothes and silk robes,

Dur odhan, saying this, hastened, "My preceptor Sankarshan has come."

His ing related the story thus far, S ri Sukadev Ji said to the closure, met Balarlon Ji, and made, him presents, and falling at list feet, with joined hands, offered manifold praises. Afterwirds, having applied perfume and sandsi, and placed on him a gardand of flowers, they spread foot cloths of sile, and had him conducted with a musical procession into the city. Thun, having him entertrained with flood of see flavours, they sat near, and made inquirus about the comflett and property of all, and asked, "Mahafaji what is the cause of your coming here?" As soon as this speech had issued from the mouth of the Kauzeax, Balarlan

⁾ No co this useful idism. Fin mere gays " without my being gone " valets I g.,

Ji sud, "We have been sent out by Raja Ugrasen, and are come to you to deliver a message." The Kauravas said, "Tell [us what it 5]." Boladey Ji said, "The Raja Ji said, It is not right of you to act antagonistically towards as

You were many, he but one boy, you fought [with him], having abandoned understanding and discrimination,

You intentionally committed great injustice, relinquishing respect for the world, you seized possession of a son to [of Krishna],

Now you have become so proud that you have designedly afflicted him "

Mahārār! on hearing these words, the Kaurayas very anguly said, "Balarim It enough! enough! do not magnify Ugrasen too much Such things cannot be listened to be us. It is only four days since' nobody knew or respected Horrison. Since he made a betrothal in our fimily he obtained dignity, now he has sent you to deliver a haughty message to us I Is he not ash uned of himself, in that, having obtained dominion, sitting quietly in Dwaraka, and having entirely forgotten recent events he says whatever he pleases? Is that day forgotten, in which he was associating and eating with cowherds and Guars 3 in Mathura? We have quielly reaped the fruit of conferring sovereights upon him, by allowing him to eat with us, and by forming an alliance with him Had we conferred favour on a perfect person, he would have recognized our kindness as long as he lived. Some one has truly said that the friendship of the mean is like a wall of sand "

Having related the story this far, Sri Sukades Ji sud—Mahruy' having sud several use hand of things, Karna Drona, Bhishma, Duryodhan, Sulya, and all the other Kurarus, proudly arose severally, and went to their homes, and Bulturm Ji, listening to their statements, and laughing four the affairly, as their repeating this within his herit. "They have become proud of socierizing and power, in that they are uttering such like things, otherwise would they offer these discourtesies to that Ugirsun the Lord of Brahma, Rudra, and Indri to whom [these three] bow the head? "Then my name is not Balades if I do not sink all the Kaurasak with their city, in the Gances?"

aut the Kauracis, win meri city, in the Gangey-Maharaj! having sud this much Baladev Ji with great anger, drugged with his plough all the Kauravas, with their city, to the brinks of the Ganges, and was about to immerse them whereupon being greatly agitated and frightened, all the Kauravis came with joined hands and bowed heads and beseechingly and submissively said, "Maharaj Please forgue our offence, we have come to

That i only a short time ago

A case of laputs formerly notorious for robbery. They came from G is it, leace the r name.

Jour protection, non please save us, what you shall say we will do, we will ever remain in obedience to the orders of Raja Ugrasen." Raja a soon as these words were uttered Balkrains anger was pacified, and the city, which, by drawing with his plough, he had brought to the bank of the Ganges, he placed just there. From that time Hastinapur has been on the bank of the Ganges, formerly it was not there. Afterwards, they released Sambia, and Raja. Duryodhan, having proputated his uncle and nephews, conducted them to his house, provided entertainments, and gave his daughter to Sambia, according to Vedic ritual, and in 15th matter of her dowry he devoted much property.

Having recited thus much of the story, Sri Sukadev Jisaid — Maharaj in this way Balaran Ji went to Hastinapur, removed the pride of the Kauranas, and released and had his nephew married Then there was delight in the whole city of Dwaraka and Baladev Ii went and evplained to Raia Legraen all the

circumstances connected with Hastinapur

CHAPTER LXX

harad visits he shna, and observes his manner of living with his many wives

Set Steader It and —Mahard I once it occurred to Narad II that it was desirable to go and see how Sri hirthin Chand was practining the diffice of a householder with sixteen thousand one bracting the diffice of a householder with sixteen thousand one practing the difficult was a Having reflected thus much, he proceeded on and came to the city of Dwarak! Alben what does he see outside the city? In some places, in orchards, were standing Narious kinds of exceedingly lofty trees, flourishing, loaded with fruits and flowers waxing about, on these pigeons, parrols, cuckoos, placecks, and other brids were seated, warbling heart fascinating songs, in other place, lottuses were blooming in beautiful lakes and on these saarms upon swarms of bees were buzzing, on the banks, birds, together with the goose and crane, were making a merry clottering, elsewhere, in flower gardens, the gardeners were, singing away with sweet inclodes, throwing the water high and low, and drawing water on to the garden bids, elsewhere, at the wells and water pits, wheels and buckets were alwayed, and at the watering quay, acrowds on crowds off finale water carriers were engreed. Their beauty is indescribable, only by being even the realized.

Miliaraj! Narad Ji having seen, and having been delighted

¹ lot lalle real left

with the beauty of the woods and groves, on going into the city, sees exceedingly beautiful golden and revelled nalaces glittering brilliantly upon these flags and hanners are fluttering, on each gateway garlands and wreaths are bound at the doors are placed pillars of plantam and golden pots filled with sprouts, from the lattices, windows, and anertures of every house the smoke of incense issuing was circling round like a dark cloud, and in the midst of that, golden pinnacles and points were glittering like hightning . in every house worship, recitation, burnt offering, sacrifice, and alms giving was going on in various places adoration, meditation, songs, stories, and conversation about the Puranas was going forward, and here and there the Vadubusis were seated, holding court like that of Indra and haminess was diffused throughout the entire city

Having related the story thus far, Sri S'ukadey Ii said to king Parikshit -Maharai as soon as Narad Ji entered the city, he was delighted, and began to say, "In what palace shall I first of all go, in order that I may find S'ri Krishna Chand?' Maharai having said this in his heart. Narad II at first went into the pilace of S'ri Rukmini II There Sri Krishna Chand was residing that one, on seeing him, rose and stood up Rukmini Ii filled and brought a vessel of water. The Lord having washed this leet, placed [him] on a seat, and set perfume, lamps and consecrated food [before him], and offered adoration, with somed hands said to Narad It --

"Happiness and prosperity follow those men in whose house the feet of good people fall .

You, having come to the house for mel, a householder, for the sake of passing me across [the ocean of existence], are revealing yourself to me"

Maharaj! on the issuing of this statement from the mouth of the Lord, Narad Ji, having given this blessing, went into the palace of Jambayati, "Lord of the World! may you remain long the head 2 of S'ri Rukmini!" Then he saw Hari engaged in playing chaupar On seeing Narid II, as soon as the Lord, row up, Narad Ji gave a blessing and turned back agrin Then he went to Satishama's place, and saw Sri Krishna Chand scated and applying oil and perfume Narad Ji returned alenth thence, because it is said in the Sastras that at the time of applying oil 3 a king should not salute nor a Brahman bless Afterwards, Narad If went to the house of Kalindi, and there he saw that Hari was sleeping Maharaj ! Kâlindi on seeing Nârad Ji, having pressed Hari steet, woke him up The Lord on awakening went near the sage, prostrated himself, and with joined hands said "The feet of the good are like the water of a place of pilgrimage-

¹ Tor nika'ne read nika te

² That is ' the protector er ' guard an Oil at plied to the body was deemed impare, see Mann it 13"

wherever they fall they make the place pure" Having heard this, Narad Ji having given a blessing went thence and stopped, and (then] entered the residence of Mitrabinda. There he saw that a Brahman feast was in progress, and Sri Krishian playing the host Having seen Narad Ji the Lord said, "Maháraji so Jou have done me the favour of coming, please partake of the offering also and give me jour leavings, and purity my house? Narad Ji said, "Maháraji I am going about a little, [then] I shall return, please feast the Brahmans, I will come and receive the leavings of the Brahmans Having spoken thus, Narad Ji took leave, and set out for the house of Saity, and what does he see there? Sri Biharl, the benefactor of devotees, seated delightedly amissing himself. Having seen this episode, Narad Ji turned back, again. Then he went to Bhadra's place, and saw that Hari was [there] eating. Returning thence, he started for the house of Lakshmana, and there he saw that the Lord was bathing

Having related the story thus fir, Sri Sukadev Ji said — Mahdraj' in this way Narad Vinn Ji went the rounds of the stateen thousand one hundred and eight houses, and saw no house without Sri Krishna wherever he looked there he saw Hau engared in the work of the duties of a householder

Having seen this marvel-

Astonishment came 1 into the mind of Narad, "There is no house without Krishna.

In whatever house I go there is Hari, the beloved, thus has the Lord spread out his pastimes.

In each of the sixteen thousand and eight plus one hundred houses there is the mountain bearer with a beauteous one

Being delighted, the sage, speaking [thus] reflected, "This is your Yogi illusion O Lord of the Yadus!

No one can comprehend it, who can escape from your illusive power?

Mahir j I when 'vraid Ji with astonishment, had said these word; the I ord Sri levishna Chinal the bestower of happiness, sail O \ird do not thou be distressed in the mind, my illustic power is exceedingly powerful, and is diffused throughout the whole world. It is insisted set me, then what power can mether have that he should except from its reach, and, having come into the world not be fashioned in it?"

"Have compassion on me, Yadu Rle.

that your worship may ever remain in my thoughts and my heart remain subject to your illusion, and not desire sensual

I This will be sent occur in the decreases. It is a form of the San and

objects " Raji having said this much, Narad Ji took his leave from the Lord, prostrated himself, and playing on the lute and celebrating [the Lord's] qualities, went to his own place, and STI Krishia continued propring in Dwaraka

CHAPTED IXXI

krishna is solicited to release twenty thousand kings from captivity, and, at the same time, called to a great sacrifice of the Pandayas

Sri Stlands Ji said — Maharaj! one das Sri Krishna Chand, at night time, was sporting with Sri Rukminl Ji, and Sri Rukminl Ji, and Sri Rukminl Ji was seated absorbed in happiness. She was grung happiness to her eye partridges! by looking on the moon face of her beloved one. When, in the meantime, the night passed away, the birds chirruped, the dawn overspread the sky the partridge suffered separation, and the male and female ruddy goose were united, the lotus bloomed, the water likes droped, the moon was deprived of beauty, and the sun's power increased, all people awoke, and began to engage themselves in their various domestic occupitions.

Then Rukmin Ji, for her part, quitting Haris side, with modesty and reserve, began to engage herself in domestic duties, and Sri Krishna Chand Ji, having punfied his body, washed his face and hands and bathed and become free from? prayer meditation, worship, and oblations, and having green various kinds of alms to the Brahmans, and being easy in mind about his daily duties, and having received the morning offering? and having eaten it with betel, cloves, cardamoms, mace, and nut meg, and having sent for and dressed himself in elegant clothes and ornaments, and put on his weapons, he want to Kaji Ugrasen Then, having sluted [the king], he went into the centre of the assembly of Yadubausis, and sat on a jewelled throne.

Maharaj! at that very time a Brahman went and said to the door porter, 'Go to Sri Krishna Chand Ji and say, 'A Brahman desirous of seeing you stands at the door, should be receive the Lord's permission he will come in 'P' Having herita

[?] The chalor, or partialge, is believed to be fascinated by looking at the moon habit or mishint, "free from care," because the duties have been properly performed. The same mening attitutes to suchtif, easy in mal in the same

^{*} Blathog (or Molanabhor) is the name of a morning offeri g male to krishna, not 'sport with c'illien as I astauk renders it

the words of the Bribman, the door norter went to Bhagwan and said. "Maharai! a Brahman desirous of seeing you stands at the door, should be receive permission, he will come in " Hari said. "Bring him at once" On the words issuing from the mouth of the Lord the door norter immediately conducted the Brahman before him Upon seeing the Brahman, Sri Krishna Chand descended from his throne, prostrated himself, advanced, and taking him by the hand, conducted him into the palace, and seating him on a sewelled throne beside himself, beran to ask. Tell me, O Detty! whence has your Honour come, and for what purpose did you set forth?" The Brahman said, "Ocean of Compassion | Friend of the Lowly I am come from the country of Magadha, and I bring a message from twenty thousand kings' The Lord said, "What is that?' The Brahman said, "Maharij" the twenty thousand kings whom Jurasandhi has forcibly sized and put in manacles and gives, and confined, have most submissively sent this message to you through me -Lord of the Lowh ' this is ever and at all times your custom, that whenever the Asuras are annoving your wor shippers, you, taking incirnate form are protecting your devoties O I ord! as you released Prablid from Hiranyakasyana. and the elephant from the alligator, 1 just so compassionately now kindly release us from the hand of this most wicked one. We are in great affliction, except you, no one has the power to rescue us from this great calabuts, and effect our release

Mahiraji as soon as he heard these words, the Lord mere fulls said, "O Driving' into do not be anvious, their anviety is mine". On hearing these words, the Brahman being gratified, began to bless Sri Krishan Chand. In the meantime X-viad Ji Chind asked him, "Narad Ji Jou are going and coming every white, tel" me how are now a days our brother Yodhishthria and the other five Pandayas? and what are they doing? For some time, we have received no news of them, therefore my though to fixed upon them." X-rad Ji said, "Mahiraji I am just come from those very people, they are, moded well and pro peron 3 but at the present time they are very anxious shout the preparations for a right is reserved, and hour after hour are. Sating that without the assistance of Sri Krishin Chand our secretic will not be complete, therefore, Mahiraji be plegared.

to agree to my proposil,-

First arrange their sacrifice, afterwards direct your steps comen here also

Maharai 1 on hearing these words from the mouth of Narad Ji, the Lord summoned Udho Is, and said .-

"Udho! you are my friend . never absent from my mind

Urgent affairs [call me] in both directions, where shall I ro first? Tell me. O hero!

There there are kings in deep misfortune, placing hope on

me they are experiencing distress

Here the Pandavas together have prepared a sacrifice" Thus speaking, the Lord addressed him

CHAPTER LXXII.

Arishna goes to Hastinapur, to consult with the Pandavas about the release of the twenty thousand kings

Sri Sukadev Ji said — Mahârai! at first Sri Krishna Chand Ji dismissed the Brahman who had brought the message of the kings, with these words, "Divinity | do you go and say to the kings from us, 'Do not be anxious on any account, I am coming speedily, and will release you'" Maharai having said this, Sri Krishna Chand dismissed the Brahman, and taking Udho Ji with then, went into the court of kings Ugraseq and Sorrasen, and they laid before them all the circumstances

They, having heard, remained allent

Hereupon Udho Ji said, "Maharaj" do both these things, first release the kings from Jurasandha, afterwards go and prepare the sacrifice , because no one else but a king can perform the ceremonies of a Rajasūva sacrifice, and there are twenty thousand kings congregated there Should you cause them to be released, they would all, expressing gratitude, without being invited, go and perform the duties of the sacrifice Maharat should anyone congeer the ten regions [of the world] still he would not find so man; kings congregated together Therefore, this is now best that you should go to Hastinapur meet and consult with the Pandavas, and then do what should be done 1 2

Maharaj ! having said this much, Údho Ji resumed, " Maharaj !

¹ Let., "having acknowleged [your good] qualities."

2 chalye and karye are respectful Acr sts not imperatives (see H nd Manual
141) and ke i karné is the equivalent of the Sanskrit Future Passive Parti ciple (see Hindi Ma tual, p 175)

Rajā Jarāsandha is very liberal, and a respecter and worshipper of cots and Brahmans. Whoever goes and asks anything from him recentes it, a mendeant does not come disapointed from his place. He speaks not falsely, with whomsoever his word is pledged he keeps fauth. And he has the strength of ten thourand elephants, his strength is equal to that of Bhimasen. O Lord! if you go there, take Bhimasen also along with you It occurs to me that his death is [to be] through Bhimasen."

Having related the story thus far. Sri Sukades Is said to King Parikshit -Rau! when Udho Is had said these words, Sri Krishna Chand II took leave of Raias Ugrasen and Surasen, and said to all the Yadubansis, "Get ready our army ne nill go to Hastmapur" On hearing these words, all the Yadubansis pre pared and led forth the army, and the Lord also accommanied them with his eight queens Maharai when Sri Krishna Chand. with his family, led his army, with Lettle drumming, and went from the city of Dwaraka to Hastmanur, the splendour of the cavalcade was indescribable. In front was the stronghold of clephants, on the left and right was the protection of chariots and horses, in the centre was the seraglio, and behind, accom panied by the whole army, and protecting all. Sri Krishna Chand It was coming along Wherever the encampment was, there, for several voianas in extent, a beautiful and pleasing city was formed The kines of various countries, being afraid, severally came, met them, and made presents, and the Lord, perceiving them to be timed, consoled them in every way

At length, moving on in pomp, Hari arrived with all flus followers] near Hastinapur Hereupon someone went to Rija Yudhishtira and said, 'Maharaj I some king, leading a great armi, and a multitude [of followers], has advanced to your Honour's country. Your Honour should speedily look to it, otherwise you may deem him arrived here! 'Maharaj' on hear mg this statement, Raja Yudhishtira, being greatly alarmed, vajing this to his two younger brothers Nakul and Sahrdet, sent them before the Lord, "Do you go see what king is coming?"

On secessing the king's command,-

Sahades and Nakul saw and returned, and said these words to the king,

"Lord of out lives! Hari has come the king put away [all] anxiety

Afterwards with great delight Rajā ludhishthira summoned Bhima and Anjuna and said "Brothers" do you four brothers advance and conduct Sri Kirshia Chand, the root of jo, "Maharáj I having received the order of the king, and having heard of the arrival of the Lord, those four brothers were greatly pleased, and tasking all the essentials for the meeting and prying pleased, and tasking all the essentials for the meeting and prying

respects, and accompanied by the greatest scholars, they went to conduct the Lord with a musical procession. At length, having met each other with great respect and consideration, and made presents and offered adoration, according to the prescriptions of the Veda, these four brothers spreading silken foot cloths and sprinkling perfume, sandal, and rose water, and showering down silver and gold flowers, and offering meense, lamps, and con secrated food conducted Srf Krishna Ji, and all [his followers], with a musical procession, into the city Rijal Yudhishthria having met the Lord, acknowledged great happiness, and esteemed his life's work fruitful Afterwards, without and within, all met all and showed suitable mutual respect, and gave pleasure to [each other's] eyes. In the houses and outside them there was joy in the whole city and Sri Krishna Chand remained there, and began to give happiness to all

CHAPTER LYVIII

Ar shna Bhima and Arjuna vis t Jarasandha in disgu se—Ar shna relates the stories of Harrichandra Rander, and Uddal—Jarasandla is challenged to fight—He fights with Bhuma and after a twenty seen days combat he is sala—Arishna performs his funeral obseques, and instals his so i Sahadev in his place.

SRI SUKADEV Jî said —Mahârây! one day Şri Krishna Chand, the ocean of compassion, the friend of the lowly, the benefactor of worshippers, was seated in an assemblage of sages, saints, Biāhmans, and Kshatriyas, when Rāja Yudhishthira came, and beseechingly and humbly, with hands joined and head bowed, said O Lord of Siva and Viranch 12 gods saints sages and chief Vogta are ever meditating on you You are invisible incompre hensible, and indivisible in one knows your myster.

Samts and chief Yogis worship' with undivided attention, you never enter their minds for an instant

To us, in our very houses you are revealing yourself you feel love for your worshippers

Such sports as you O Mohan! engage in, are not to be comprehended by anyone

The world is lost in illusion, with us you act in the way of the world

Vrunch 1 a nume of Brd 14 I or ghat at read dl 1 out

Those who keep you in remembrance, O Lord of the World! tou regard as your superiors.

You are far from the proud. That are the root of life to the truth speaker "

Mahârai having said this, Raja Yudhishthira resumed. "O Compassionate to the Lowly! through your kindness, all my desires have been accomplished but only one desire remains The Lord said. 'What is that?" The Raia replied. "Maharai! I have this wish. Let me perform a rajasuja sacrifice and offer it to you, then I shall cross the ocean of existence." On hearing these words, S'ri Krishna Chand, being pleased, said. "Raia! this is a good wish which you have made, in this, gods, men, saints, and sares, will all be gratified. This suits everyone, and there will be no difficulty to you in doing this, because your four brothers, Ariuna, Bhima, Nakul, and Sahadey, are very famous and exceedingly powerful. In the world there is now no such person who can withstand them. First send these that they may go and, having conquered the kings of the ten quarters fof the world), may bring them into subjection to you, afterwards you may tranguilly perform the sacrifice"

Raia las soon as these words had issued from the mouth of the Lord, Raja Yudhishthira summoned his four brothers, gave them armies, and sent the four of them in the four directions. Sahades. It set out for the south Nakul started for the west. Arrung hurried to the north, and Bhimasen Ji came to the east within a certain time. O Maharai those four, having, by the power of Hari, conquered the seven dwifes and nine divisions of the universe 12 and having subjugated the kings of the ten quarters, brought them with them. Then Raja Yudhishthira, joining his hands, said to Sri Krishna Chand Ji, "Maharai by your Honour's assistance, this work has indeed been accomplished. now what are your orders?" Hereupon Ûdho Ji said. "Incarna tion of Justice! the kings of all countries, for their part, are come , but now there is one, the king of the country of Maradha. Jarasandha alone, who is not subject to you, until he shall become subject, the performance of even the sacrifice will not be effective Maharai! Jarasandha, the son of Raja Jaindrath is very powerful and famous, exceedingly liberal and virtuous No one has power to withstand him " As soon as Raja Yudhishthira, having heard

* Dw/to means an "island According to ancent Hinda notions of geography the world was formed in the shape of seven concentric circles the central point being Mont Neru Each circle of earth was separated from the four, nine or thirteen The "a ne d visions mean the divisions of India or Bharat stiell They are named in 1's kn c Purdna, II in

¹ These verses are intended to express the different treatment accorded to believers and unbelievers. Saints even, who rely on their own efforts, meet with no encouragement but the pious are visited by the Lord, to the world every thing is a delusion, but to the pious the Lord acts as an ordinary mortal Hornsen Vasudev and others, because of their devotion are treated as superiors

*During means an "island According to ancent Hindu

respects, and accompanied by the greatest scholars, they went to conduct the Lord with a musical procession. At length, having met erich other with great respect and consideration, and made presents and offered adoration, according to the prescriptions of the Veda, these four brothers, spreading silken foot cloths and sprinking perfume, sandal, and rose water, and showering down silver and gold flowers, and offering incense, lamps, and consecrated food, conducted 5rl Krishna Jj, and all [his followers], with a musical procession, into the city Rayl Yudhishlimi having met the Lord, acknowledged great happiness and esteemed his life's work fruitful Afterwards, without and within, all met all, and showed suitable mutual respect, and gave pleasure to [erich other's] eyes In the houses and outside them there was joy in the whole city, and Sri Krishna Chand remained there, and began to give happiness to all.

CHAPTER LXXIII

Anshna Bhuna and Anjuna wat Jarasandha in disguse—Arishna relates the stores of Harichandra Ratides and Uddal—Jarasandha is challenged to fight—He fights with Bhuna and after a twenty seem of any combat he is slan—Arishna performs his funeral obseques and instals his so: Sahadev in his olace.

SRI SUNADEV JI Said — Mahāruj ' one day Şri Krishna Chand, the ocean of compassion, the friend of the lowly, the benefactor of worshippers, was seated in an assemblage of sages sunits, Brahmans, and Kshatriyas, when Raja Yudhishhira came, and beseechingly and humbly, with hands joined and head bowed, said 'O Lord of Siva and Viranch II gods, saints sages and chief Yogis are ever meditating on you. You are invisible, moompre hensible, and indivisible, no one knows your mystery.

Saints and chief Yogis worships with undivided attention, you never enter their minds for an instant

To us, in our very houses you are revealing yourself you

feel love for your worshippers
Such sports as you O Mohan! engage in, are not to be
comprehended by anyone

the world is lost in illusion, with us you act in the way of the world

¹ V ranch is a name of Bral a

Those who keep you in remembrance, O Lord of the World' you regard as your superiors;

You are far from the proud, [but are] the root of life to the truth speaker "I

Mahārā, ¹ ha ing said this, Rājā Yudhishthira resumed, "O Compassionate to the Lowly I through your kindness, all my desires have been accomplished, but only one desire remains." The Lord said, 'What is that?" The Rajā replied, "Mahārāj I have this wish, Let me perform a rajasijas ascrikica and offer it to you, then I shall cross the ocean of existence." On hearing these words, Sri Krishna Chand, being pleased, said, "Rājā¹ this is a good wish which you have made, in this, gods, men, saints, and sages, will all be gratified. This suits everyone, and there will be no difficulty to you in doing this, because your four brothers, Arjuna, Bhima, Nakul, and Sahadev, are very famous and exceedingly powerful. In the world there is now no such person who can withstand them. First send these that they may go and, having conquered the kings of the ten quarters fof the world.] may bring them into subjection to you, afterwards you may tranquilly neeform the sacrifice."

Raid! as soon as these words had issued from the mouth of the Lord, Rata Yudhishthura summoned his four brothers, gave them armies, and sent the four of them in the four directions Sahadev Ji set out for the south, Nakul started for the west, Ariuna hurried to the north, and Bhimasen Is came to the east Afterwards. within a certain time, O Maharai those four, having, by the power of Hari, conquered the seven dwibas and nine divisions of the universe, and having subjugated the kings of the ten quarters, brought them with them. Then Raia Yudhishthira. joining his hands, said to S'ri Krishna Chand Ji, "Maharai! by your Honour's assistance, this work has indeed been accomplished. now what are your orders?" Hereupon Ûdho Ji said, "Incarnation of Justice! the kings of all countries, for their part, are come . but now there is one, the king of the country of Magadha. Jarasandha alone, who is not subject to you, until he shall become subject, the performance of even the sacrifice will not be effective Maharai | Jarasandha, the son of Raja Jaindrath is very powerful and famous, exceedingly liberal and virtuous No one has power to withstand him " As soon as Raja Yudhishthira, having heard

I These verses are intended to express the different treatment accorded to believes and unbelievers. Saints even, who rely on their own efforts, meet with no encouragement, but the pious are visued by the Lord, to the world every thing is a delision, but to the pious the Lord acts as an ordinary montal, Ugrasen, Vasudes and others, because of their devotion are treated as, superiors.

Visuders and others, because or tones revisions are treative as superiors **Deel/s means as "silend" According to searcist Hindia hottons of geography, the would was formed in the shape of seven concessing careles, the neet by a current seven concessing careles, the neet by a current between the silend seven of water. The dapper are summitmes reckoned as Blastata street. They are among in Tribian Developed, II till.

Blastata street. They are among the Tribian Developed, II till.

this statement, had become dejected, Sri Krishia Chand said, "Maharly' do not be arrivous about anything. Give the order to me, along with brothers Bhima and Arjuin, and we will either by force or stratagem seize and bring him, or kill him.' On hearing these words Raja Yudhishhira gave order to both the brothers. Then Hari took the road to the country of Magadhi, taking them both with him. Having advanced [some distance], S'ri Krishia Ji said to Arjuina and Bhima in the way,

"Having assumed the form of Brahmans, let us step forward,

Maharai having said this, Sri Krishna Chand II assumed the guise of a Brahman, along with him Bhima and Ariuna also took the guise of Brahmans All three [of them] having made the tribund, and taken a book up der their arms, arrayed in brilliant, handsome forms, they went along either as the three embodied qualities, truth, passion, and darkness, might be going along, or as the three times, [past, present, and future] At length in the course of a certain time, travelling on, they arrived in the country of Magadha, and at mid day stood at the gate of Rua Jara andha Having seen their disguise, the door keepers went and said to the king, "Maharai I three Brahman guests, very splendid, great scholars, exceedingly learned, are standing at the door in want of something, what is the order for us Twith respect to them]?" Maharai on hearing these words, Raia Jarasandha rose and came, and saluting the three, conducted them very courteously into the house Afterwards, having serted them on a throne, he himself stood before them with joined hands, and, having looked upon them and reflected much, he said .-

"The mendicant who comes to the door, that guest is called

a great king,

You are not Bruhmans, but powerful warriors, nothing deceptive is worthy,

The deceiver who comes in deceptive appearance may deceive and go away, [but] is not called honest,

Your martial lustre is not concealed, you appear to be mighty heroes and braves, You are three glorious brothers, bestoners of boons, like

You are three glorious brothers, bestowers of boons, like Siva, Viranch, and Harr,

By mental inference I have comprehended [you], do you, O divinities I relate particulars of yourselves

I will do whatever you may wish, I will not swerve from my word,

A generous person never speaks falsely, he does not keep

back wealth, body, or all he posteroes

Ask [what you please] that very gift I will give—son, wife,

Ask [what you please] that very gift I will give-son, wite, possessions, or life.

I The ir fundate the three has contain marks drawn with the astes of cow hard which are the cut ngo shing marks of a worshiper of his wa

Mahirar! on bearing these words, Sri Krishiri Chand II said, 'Maharai' once on a time Raia Harischandra, whose fame is still pread throughout the world, became very munificent at one time, in the country of Harr-chandra, a fimine occurred. and, being without food all the monly began to die, then the king, selling all that he possessed, began to feed them all When the wealth of country and cuts was gone, and the king was destr tute, one day, at exeming, he had sat down hungry with his family, in this plight, Visy imitra came, and in order to test his futhfulness, said these words, 'Mahariy! give me wealth, and take the reward of giving a daughter's On hearing this speech, he brought all that was in the house and gave it. Again the Rish said, 'Mahara I me object will not be effected with this amount' Then the king sold his male and femile servants, and brought the money and gave it, and having parted with wealth and attendants, without money and without servants, he remained with Jonly] wife and son Agun the Rishi said, 'Image of Justice 1 my purpose is not effected with this money. Now to whom shall I go and beg? No one in the world appears to me more wealths, sirtuous, and liberal than thou I is, there is a Chandala a named Sunach, a recentacle of illusion . tell me, then, shall I go ask wealth from him? But there is shame in this also, masmuch as, having asked from so liberal a king las youl. what shall I beg from him?' Mahārāj l on hearing these words, Raja Hari chandra, taking Vissamitra along with him went to that Chandala's house and he said to him 'Brother' do thou keep me in pledge for a year, and julfil this one's desire! Sunich answered-

'How will you do my drudgery? How will you remove passion and darkness from the mind?

You are a king very glorious and mighty, mine is merely low drudgery

Mahata! my work is this to go and watch in the graveyard, and should a corpise come, I leav a tax on it, beyond that I take care of my own household give money and keep you in bond The king said, 'Good! I will give money and keep you in bond The king said, 'Good! I will serie you for a year, do you give this one the money. Wall serie you for a year, do you give this one the money halding 'a soon as this statement had issued from the mouth of the king, Supach counted out the money and gave it to Vissamura, who accepted it and went to his house, and the king remaining there, began to perform his service. After some

¹ The pathetic story of Hanischandra is told in the Attarena Bröhmana and in numerous more modern forms. It is one of the oldest of Indian traditions, and dates beyond the Vedic period itself.

That is a reward equal to that of bestow ng a daughter in marrage
A Chandala is the lowest of the easter produced from a S udra lather and a

frantian motion

That is one so wealth; that he may be called a very recuptacle for worldly
properly the whole of which is estected mere ill is on

tune, becoming subject to Fate, Raja Hars-chandra's son Ro hitaswa ded The queen, taking the corpes, went to the burning place, and as soon as she had constructed the pyre and was beginning to perform the ceremony of burning, the king came and demanded the tax

The queen, being pained and distressed, said, 'Behold, and reflect in your heart, O king !

This is your son Robitaswa, and for paying the tax I have nothing else with me than this cloth which I stand here wearing The king said, 'I have no power in this matter I am employed on my master's business Should I not do my master's work, my truth would depart' Mahara on hearing this speech, when the queen placed her hand on the border to take off the cloth, the three worlds trembled Immediately, Bhagwan, having seen the rechtude of the king and queen, first sent a chartot, and afterwards having revealed himself, released all three [from further transmigration] Mahar 11 when Vidhata. having recruised Robitiswa, and seated the king and queen with their son on the chanot, gave the order to go to Varkunth, then Raji Harischandra, joining his hands, said to Bhagwan, 'O Friend of the Lowly! Purifier of the Fallen! Compassionate to the Poor! how can I go and enjoy repose in the Vaikunth abode without Supach?' Having heard this speech, and knowing the design of the king's heart, Sri Harr, the benefactor of worshippers, the ocean of compassion, caused Supach also, together with [his whole] city, to cross [the ocean of existence] along with the king, queen, and prince,

On that side, Harischandra obtained the immortality, on this side, for ages and ages his fame has descended."

Mahāraj l having imparted this matter to Jurāsandha, Srī Kirshna Chand Ji, said, "Maharaj' hear further that Raindev performed such a penance that for forty eight days he centained without drinking water, and just as he say down to drink, a certain hirsty person came. He did not drink, the water hirself, he gave it to that thirsty man. By that gift of vater he obtained salvation Again, Raja Bali gave muniforent alms, therefore he obtained the sovereignty of Pātal, and to the present time his fame has come down to us. Again, observe that Uddl the saint was [accustomed to] eat at [intervils of] six months. Once at his food himself, but fed the hungry one with it, and died of that very state of hunger [in whinh he was]. Timally, by conferring that alms of food, he mounted a chariot and went to Valkunth.

"Again, on one occasion, Raja Indra taking all the gods with him, went and said to Dadhichi, 'Maharaj! we cannot now escape from the hand of Vritasur, if you should give us [one of] your bones, we shall escape from his hand, otherwise it will be difficult to escape, because without a weapon of your bone, he no no use will be killed. Maharaj I on hearing these nords, Dadhichi, having caused his body to be heked by a cow, extracted his thigh bone and gave it. He gods took it, and formed a thunderbolt from that bone, and Dadhichi having lost his hife, obtained a dwelling in Weldmith.

Such were the boundless givers, whose fame is celebrated in the world "

Rajāl having spoken thus, Sri Krishna Chand Ji said to Larasindha, "Mahara!" as in other former ages there were inagnammous liberal sovereigns, so non, in these times, are you As formerly they fulfilled the desires of suppliants, so do you now fulfill our hopes

It has been said, What has not a suppliant asked? what would not a liberal man give?

He is not coverous of house, son, or wife, he gives body and head and acquires to now "

As soon as these remarks issued from the mouth of the Lord, Janusandha said, "The suppliant feels not the pain of the giver, still the liberal and constant abandons not his nature, whether he obtains in it happiness or musery Lo! Hari, deceitfully becoming a dwarf, went to Raja Ball and asked three paies of ground. Then Sukral cautioned Balt, still the king did not go from his promise.

He gave the earth, along with his body, he has become famous in the world,

What fame has the beggar Vishnu acquired? Having taken all, he still acted perversely

Hence do you first declare your name and purpose, then I will give what you shall ask I am not speaking isbely." Sri Krisha Chand sad, "Raja! we are soldiers, my name is Vasuder. You know me very well These two are Arjuna and Bhima, my paternal cousns. We are come to fight with you, please fight with us, ne are come to ask this only, we ask nothing self. Mahara! I having heard this from Sri Krishna Chand Ji, Jara sandha laughnigh said, "Why should I fight with the? thou hast already fled from before me, nor will fight with Apuna enter, for he went to the Vadarbh country drogued as a female There remains Bhimasen, if you say so, I will fight with hum, he is my equal; no shame attachet to me in fighting with hum,

First do you all eat food, afterwards fight in the wrestling arena"

Having given them food, the king came forth, and sent to call Bhiniasen thither

¹ Sukra is the planet Le sur-

He gave his own club to him, and took another club himself,

Where the circle of spectators was formed, Murân went and sat,

There Jarasandha and Bhima stood up sunultaneously,

With helmets on their heads and loin cloths tucked in, their appearance was that of jugglers 1

Maharaj! when those two heroes, striking their arms, extending their clubs, changing their attitudes, and swaying from side to side confronted eich other in the arena, then it appeared as though two furious elephants had rushed on each other. At first Jardsandha said to Bhimasen, "Irist do thou strike with the club, because thou, taking the guise of a Brahman, came to my door, hence I will not strike the first blow at thee!" Having heard this, Bhimasen said, "Rāja! between you and me there is a fair fight, wherefore this understanding is unnecessar), let who will strike first." Mahārāj! those two heroes having mutually made thee rumarks, struck with thur clubs simultaneously, and began the fight.

Fach watching his opportunity, striking blows left and right,

They protected their bodies and leaped, and stood firm, they fenced and fought club with club

With a clashing of blows, the clubs dashed together, there arose a noise and great uprorr

Having related thus much of the story, Srl Sukadey Ji said to King Parikshit - Waharai! in this way those two powerful men were waging fair fight all day long and at evening, coming home, they are together and reposed. Thus constantly fighting on twenty seven days were consumed. Then, one day, at their fighting time. S.r. Krishna Chand, It reflected in his heart, thus "This one will not thus be killed, because when he was born then he was produced as two halves. At that time the female demon larl came and closed the mouth and nose of Jarlsandha then the two halves were united. Having heard this news, his father Jaindrath? summoned astrologers and asked them what the boy's name should be, and what he would become The astrologers said, 'Maharaj I his name is Jarisandha and he will become very famous undecaving and immortal. As long as his junction shall not be rent apart, he will not be slain by anyone Having said this the astrologies took leave and depirted Mahara ! Sri Krishna Ji hwing reflected within himself on this affair, and having imparted his strength, he split a straw and indicated to Bhimasen by this sign that he should split him up in this way. On this hint of the Lord, Bhimsen seited Jira

The verb didded is a local form of doud meaning to be on the and the double to four raded. The large right and fight and that the control of the large that the four his double to be doubl

saudha and flung him down, and plung a foot on one thigh, he is rad the other foot with his hand, and tore him up a a awone would split up a teeth cleanung stack. As soon as Jardavandia was dead, gods, men and Gandharvas begin to play drums, kettle-drums, and fifes, and to rain down flowers, and to raine crass of "Victory 1" and misery and cumity having departed, jow was diffused throughout the whole cit. Then Jardavandia, due to came crying butterly and stood before 5 in Krishija Chand Ji, and jouning her hands said, "Happiness! In 2000 C Lord's who have done such an act." You have taken the life of him who gave you cereything. Such is the frendship you are showing to the person who entrusted to you his son, his wealth, and his both.

Assuming a described form you practised guile and violence, by coming into the world you have acquired this trinown."

Mahiriy! When Jarlsandhy's queen, having come before the Abode of Comprision, comprision ittly? with joined huids, had thus be excludely spoken, the I ord, being putful, first performed Jara-andha's obsequies, and afterwards summoned his son Sahades, gave him the mrit, of soverignity, pluced him on the throne and said, "Son!" rule with justice, and protect sages, saints, cows, Brithmans, and your subsets critically.

CHAPTER LXXIV

The twenty thousand kings are released by knishta and are directed to be present at the sacrifice of the I and avas

Sel Sunaper, It and — Mahārāj! having scated him on the throne, and counsiled him, Sri Krishim Chand II said to Sahade, "Rājā! now do you go and fetch those kings which your father kept shut up in the case of a mountain" On hear ing this direction from the mouth of the Lord, Sahadex, the son of Jardasandha, willingh went to the cavern, raised the stone from its mouth, brought forth the twenty thousand eight hundred kings, and led them before Han. On their coming, wearing manacles and gives, with iron chains on their necks, mails and hary elongated, their bodies emacated, mind shutrbed, in filthy give, all the lings, standing in rows before the Lord, with joined thands besechingly said, "O Occan of Compasson!

For samair/a read samarAu
 I hat v. compassionating her by band s fate

Friend of the Lowly I you, coming in good time, have borne us in remembrance, otherwise all had died. We have obtained a sight of you, life has come into our souls, our late misery is all

Mahârai! on hearing these words, the Ocean of Compassion, S'rı Krıshna Chand, had no sooner looked on them than Sahades immediately led them away, and had the manacles, gives, and fetters struck off, caused them to be shared, washed, and bathed, fed them with food of six flavours, dressed them in clothes and ornaments, equipped them with weapons, and had them again conducted before Hari Then S'ri Krishna Chand li be coming four armed, and bearing the shell, discus. club. and lotus, revealed himself to them As soon as the kings saw the form of the Lord, they joined their hands and said, "Lord I you free the soul from the hard bond of the world, what was difficult to you in freeing 1 us from the bond of Jarasandha? As you kindly have released us from this difficult bond, so now, please, having taken us from the house like well, free us from desire, anger, covetous ness, and fascination, that we seated apart may meditate on you, and cross the ocean of existence"

S'rı S'ukadev Jı said -Raja! when all the kings had spoken words so imbued with knowledge and self abnegation. Sn Krishna Chand Ji, being pleased, said, "Listen I those in whose mind is my service without doubt will obtain faith and salvation The mind alone is the cause of bondage and release, to him whose mind is steadfast, house and forest are alike Be not anxious on any other point, stay at home happily, and rule with justice cherish your subjects, continue in the service of cons and Brahmans, do not speak falsely, abandon desire, anger, covetousness, and pride, worship Hari with willing devotion, then undoubtedly you will obtain the highest dignity He who has come into the world and indulged in pride, has not lived long

Lo! whom has not pride destroyed?

He 2 was celebrated as having a thousand arms and being extremely powerful, but Parisuram destroyed his strength

King Venu became Rayans, he went [to destruction] with his pride

Bhaumasur, Vanasur, and Kans, were exterpated by pride Let no one indulge the pride of wealth, he who abandons pride becomes fearless "

Having said this much, S'ri Krishna Chand Ji said to all the kings, " Now do you go to your homes, rejoin your families, settle your royal affairs, and before our arrival there, come · quickly into Hastinipur, to a Rajasuja sacrifice at Rija Yudhish thira's place ' Mahiraj! as soon is this direction had issued

I or chiurni real chiurand * This allu lei to Sulastarjun, see Clay LANNII

from the mouth of Sri Krishna Chand JI, Sahāde, immediately prepared all the articles necessary for the departure of all the kings. They accepting them, took leave of the Lord, and each went to his own country, and Sri Krishna Chand JI also, taking Sahades with him, went thence with Bhima and Arjuna and, proceeding onwards, arrived with delight and good fortune at Hastinfipur. Afterwards the Lord went to Rajl Yudhishthra, and related to him the news of the death of Jirasandha, along with the circumstances of the release of all the kings.

Having related thus much of the story, Sri S'ukadev 11 said to king Parikshit — Mahārdy 1 yast as Sri Arishina Chand Ji, the root of 190, reached Hastinapur, all those kings, bringing their armies with presents, arrived also, and having been presented to Raja Yudhishthira, and having given complymentary, presents, by direction of Sri Krishina Chand II, encamped around Hastina

pur, and came and assisted in the work of the sacrifice.

CHAPTER LXXV

Yudhishthira's great sacrifice—S'hupal abuses Krishia and is slain by the discus —Duryodhan is dissatished, but conceals the feeling

SRISLADEL It said -Raid! I am about to relate how Raid Judhishthira offered sacrifice, and Sieupal was killed do you listen attentively. As soon as the twenty thousand eight hundred kings went then as many other surrounding kings as there were, whether Survabansis or Chandrabansis all came and presented themselves in Hastinapur Then Sri Krishna Chand and Raia Yudhishthira unitedly made arrangements for all the kings with all possible courtesy, and allotted a separate office in the socrifice to each of them Afterwards Sri Krishna Chand It said to Raja Yudhishthira, "Maharaj we five brothers-Bhima. Anuna, Nakul, Sahadev, and myelf-taking with us all the kings, will do the extraneous work, and do you, please, summon sages, saints and Brahmans and begin the sacrifice" Maharai on hearing these words, Raja Yudhishthira, having invited all the sages, saints, and Brahmans, said, "Maharajas | please order whatever things may be needful in the sacrifice" Maharaj | as soon as this was said, sages saints, and Brahmans, earnestly con sulting books, wrote down on a sheet [of paper] all that is required for a sacrifice, and the king that instant sent for it and had it placed before them The sages, saints, and Brahmans unitedly constructed the altar All the sages, saints and Brahmans of the four Vedas, having spread their seats in the

midst of the altar place, sat down. Then, has no become purified. Raia Yndhishthira also came with his wife, the skirts of their garments being fistened together, and sat down, and Dronacharva, Kripacharva, Dhritarashtra, Durvodhan, Sisupal and as many other warriors and great kings as there were also came and sat down. The Brahmans having pronounced the benediction, and caused Gauesa to be worshipped, offered a par of water, and invoked the Inine | planets | The king selected for the ceremony Bharadwaja, Gotama, Vasishtha, Visyamitra, Vamadeva, Parasara, Vyasa, Kasyapa, and other very great sage, saints and Brahmans, and they recited Vedic texts and sum moned all the gods, and having caused the king to take the vow of sacrifice.2 began the burnt offenner

Maharai! having recited the various texts, the sages, saints, and Brahmans began to offer the oblations, and the gods, mani festly extending severally their hands, began to receive them Then the Brahmans were reading the Vedas, and all the kings were bringing and presenting the apparatus for the burnt offering and Rha Yndhishthura was making the offering, hercupon the sacrifice was peaceably completed, and the king gave the final oblation Then gods, men, and saints all began to utter praises to the king, and Yakshas, Gandharias, and Kinnaras, began to play severally on instruments, to sing praises, and to rain down

flowers

Having recited this much of the story, Sri Sukidev Ji said to King Parikshit - Maharai! having been freed from the sacrifice, Rail Yudhishthira summoned Sahades, Is, and asked him.-

"Who should first be worshipped? to whom should unbrol en rice and forehead marks be given?

Who is the greatest of gods? Him we should worship bowing the head "

Sahadev II said, "Maharai I the god of all gods is Visudev ; no one understands his nature, he is the Lord of Brahma, Rudra and Indra, him we should first worship with bowed head As by applying water to the root of a tree ill the brinches by come flourishing, so by worshipping Hari all the gods are gratified. This one is the creator of the world, and this one creates, preserves, and destroys His sports are endless, no one knows their end This very one is the Lord, the invisible, incomprehensible, indestructible At his lotus feet continually serves Kunala, who has become his servant. For the sike of worshippers he has again and again taken incarnate form, and having assumed bodily form acts in the manner of the world

han ala is a nar c of the goddess Lakshiml

This is an offering to the gods. Five twigs are placed in the vessel one of each of the I llowing trees - Faux retiriors (Lectul) Juux ander (Banyan), Frees glomer tra (t.), I llimous atholy (Versa) and Vengel rus and a (Man.) Vivi compt in goets in gifts in all s.

He calls us 'brother,' and comes while we are sented at home, he causes us to lose ourselves in his illusion,

Great fascination and affection cruses us to forget, we regard
God as a brother,

No one appears greater than him; his worship should be the first

Mahārāj ¹ on hearing these words, all the sagus, saints, and kings cried out, "Rājā ¹ Sahadus Jī has said the truth, Hari alone is worths of our first adoration". Then, indeed, Rājā ludhishthra placed Sri Krishna Chand Jī on the throne, with he sight queens, and worshipped him with sindal, rice, flowers, incense, lamps, and consecrated food, afterwards he worshipped all the gods, uges, saints, Brahmins, and kings. He drussed them in variously coloured garments, and made, forehead marks of sandtl and saffron, he decorated them with floral girlands and having applied perfumes, the king, as was fitting, gratified them all. Srī Sukades, I said. «Rājā said sa Srī Sukades, I said. «Rājā".

In worshipping Hari all were happy, [but] Sisupal's head was bent to the earth

For some time, then, he, with head bent down, remained reflecting, meditating something in his heart. At length, under the domination of Fate he angrily descended from the throne, into the middle of the assembly, and shamelessly, and fearlessly said, 'In this assembly, there are Dhytardshira, Dury odlian, Bhishim, Karia, Dronchehry, and others, all most wive and honourable, but, on the present occasion, the dignity and judgment of all has been destroyed. The very greatest of saints remain neglected 'and the son of the cowherd Nand has been worshipped, and no one has said any thing. He who, having taken birth in Braj, ate the orts of the cowherd lads, has received, in this assembly, greatness and lordship.

All are thoughtlessly calling him great, they are giving the power of Lord of the Gods to a crow 2

He who made firends with conherdesses and conherds, his been constituted by this assembly as the very holset, he who stole from every house and ate milk, curds, butter milk, and butter, his prase has been sung by all unneally, he who received alms on roads and at landing places here has been honoured. he who by force and fraud, has enjoyed others wives him all have unanimously accorded the first forehead mark, he who abolished the worship of Indra in Blay and established that of a mountain, afterwards having caused all the materials for worship to be brought to the mountain, himself by a stratagem devoured them,

The phrase batte rake left seated implies that no not ce is taken of the

² For kā; ihi read kāg hi Fastwick has been hetrayed into a mistranslation here by a m print Pand: Yoga thyân Misra prints the word correctly.

yet he was not ashamed, he whose genealogy, parentage, family, and duties are unsettled, him all have honoured as the Invisible

and Indestructible one"

Having related thus much of the story. S'n Sukades It said to King Parikshit -Maharai | in this fashion being in the power of Fate, Raid Shamal was uttering various offensive remarks with respect to S'ri Krishna Chand II; and S'ri Krishna Chand II was scated on the throne in the midst of the assembly, and was listening and drawing a line for every statement made. Hereunon Bhishma, Karna, Drona, and the great kings, having heard the reproaches against Hari, very angrily said. "O fool! thou seated in the assembly art disparaging the Lord in our presence! O base born be silent, otherwise we shall immediately dash thee down and kill thee Maharai having said this each took a weapon, and all the kings rose and hastened to slav Sisupal Then Srt Krishna Chand, the root of joy, restraining them all, said, "Do not use your weapons against him, stand still and behold, he is being destroyed by his yers self I will endure from him a hundred offences, because I have promised I to do sol. I will not endure more than a hundred and therefore I am drawing these lines "

Maharai I on hearing these words, all of them, joining their hands, inquired thus of Sri Krishna Chand, "Lord of Compas sion! what is the secret of this, that you will be pleased to tolerate a hundred offences from him? Please kindly explain that to us, in order that the doubt of our hearts may depart" The Lord said, "When he was born he had three eyes and four arms Having heard this intelligence, his father Raia Damaghosh sum moned the astrologers and greatest Pandits, and asked thus, What sort of boy is this? Reflect on this matter and answer me On hearing the words of the king, the Pardits and astrologers, having pondered on the sacred works, said, 'Maharai I he will become very powerful and famous And this also comes from our meditation, that he will be killed by him from meeting whom one of his eyes and two of his arms will fall down' Having heard this, his mother Mahadevi, the daughter of Surasen, and sister of Vasudev, my aunt, became greatly dejected, remained day and night in anxiety solely on account of her son

"After some time, on one occasion, taking her son she came into Dwarfaak to her father is louse, and presented him to 'uli of them When he was presented to me, and one eye and two arms fill down, my aunt, buding me by a promise, said 'His death is [to be] through you, you will not also hote; and this death is for offerees, after that, [if] he shall commit a fault, I will kill him! Having taken this promise from me, my aunt took leave of all, and saying this [to herself], went home with her child, 'How should he commit a hundred offences that he should de to by the

hand of Krishna!"

Maharai I having related this much of the story. Sri Krishna Ji, having efficed uncertainty from the minds of all the kings, counted the lines which he had drawn at each offence counting them thet were exceeding a hundred Then the Lord commanded the discus Sudarsan, and that immediately cut off the head of Sisunal A light which issued from his carcase rushed for a time to the sky, then returning in the sight of all, entered the mouth of Sri Krishna Chand. Having seen this exploit, gods, men, and saints began to shout "Victors ! Victors !" and to rain down flowers Then Murari the benefactor of worshinners, rave him athird deliverance, and performed his obsequies

Having heard thus much of the story, King Parikshit asked Sn Sukadev I thus - Waharail in what was did the Lord give him a third deliverance? Please explain that to me Sukadev Ji said -Raja' once he was Hiranyakasi apa then the Lord, taking incarnate form as Narasinha, caused him to cross [the ocean of existence], a second time, he was Rayana, then Hari, assuming the Rama incarnation, released him, now this is the

third time, hence it is the third deliverance

Having heard this much, the Ling said to the Saint - Maharai! SnSukades Issaid now tell me the continuation of the stort Raja! on the completion of the sacrifice, Raja Yudhishthira bestowed dresses on all the kings and their wives, and gave un numbered entrs to the Brahmans It was the work of Raja Dur yodhan to distribute the presents at the sacrifice. He from enmity, gave many instead of one, thereby he obtained renown still he was not satisfied

Having related this much of the story. Sri Sukader It said to hing Parikshit - Maharai' as soon as the sacrifice was completed, Sn Krishna Ji took leave of Raja Yudhishthira, and with his whole army and family proceeding on from Hastmapur, went to the city of Dwaraka On the Lord's arrival, rejoicings began in

every house, and 10y was in the whole city

CHAPTER LXXVI

Explanat on of Duryodhan's vexation.—He makes himself i diculous and retires in anger

hing Parthetir and -Maharaj! everybody was pleased with the Rajasuya sacrifice but one, Duryodhan, was displeased what was the cause of this? Explain that to me in order that the

For Arishna It se read Arishna Ja ne

This ep sode is fully related in the Mahahharata Sabha partan 1418 1627 where the 1 art culars are more clearly stated. He represents the opposit on which the establishment of the Krishna cilt encountered.

perplexity of my mind may depart. Sri Sukades Is said -Raja! your paternal grandfather was very wise. He gave in the sacrifice, duties of such a nature and to whom he saw [they were appropriate] He made Bilima superintendent of the food preparation, he placed Sahadev over the religious ceremonies, Nakul was to bring the money, Arjuna was appointed over the attendance . Sri Krishna Chand li took the work of washing the feet and removing the orts and the platters, to Dury odhan he gave the work of distributing the wealth, and he allotted some separate office to all the kings who were there Maharai 1 all of them were performing the labour of the sacrifice guilelessly, but one, Raia Dury odhan alone was doing the work decentfully, therefore he instead of one was taking several, having fixed this idea in his own mind that "Should their trea sury be exhausted there will be dishonour" By the favour of Bhagwan there was no dishonour, there was, on the other hand, reputation On this account he was displeased, and this also he was not knowing that there was I the austricious mark of a wheel on his hand, [by which] if he gave one rupee, four would be collected (in its place)

Having recounted this much of the story, Srf Sukadev Ji said -Raja I now listen to the sequel of the story On the departure of Sri Krishna Chand Ji, Raja Yudhishthira, having entertained all the kings with food and drink, and given them dresses of honour], very courteously dismissed them They severally ar ranging their armies, set out for their respective countries Afterwards Raja Yudhishthira, taking the Pandayas and Kaurayas with him went with a musical procession to bathe in the Ganges Having reached the bank, he prostrated himself, applied dust [to his body 1 sipped water, and entered the river with his wife All bathed with them Then having bithed and wished, and com pleted the twilight worship, and having put on clothes and orna ments, accompanied by all, where does Raia Yudhishthira come? -but to where Maya the Danya had creeted a very beautiful jewel studded golden palace Maharaj ! having gone there, Raja udhishthira reclined on a throne. At that time, Gan lharvas sang his praises, and bards and panegyrists recounted his fune In the mid t of the assembly dameing girls were dancing outside and inside the house merry makers were singing, playing instruments, and making festivities, and Raji Yudhishthiris court was like the court of Indra Hereupon on obtaining news of the arrival of Rhit Yudhishthira Rhit Duryodhan also pre tending deceifful friendship, came there very ostentatiously to

Having rehearsed the story thus far, Srl Sukadev Jl said to king Parikshit —Mahārāj i in the midst of the square, Maya had so contrived affairs, that whoever was going there was fancying that dry land was water, and water was dry land Maharay when Rhya Dury odhan entered the palace huving sten dry ground he had the fancy that it was water. He drew tog ther and raised up his clothes. Them advancing further and perceiving water, he was under the deception that it was land. As he put forward his foot, his clothes were wetted. Having witnessed this action, all the people of the assembly burst out laughing. Rayl Yudhishithra having stopped the laughter, turned away his face Maharay! on hearing the laughter of them all Raya Dury odhan being exceedingly ashamed, angrily turned and went back Having sat down in [his own] court he began to say Having acquired the might of Krishin Yudhishihira has become exceedingly prod to day, seated in his court he turned me into ridcule. I will be revenged on him and will break his pride then is my name Dury odhan otherwise it is not

CHAPTER LXXVII

Salva obia as power from S va to reverge S ispal s desth—He a coulty Dwśraka and commuts great havec—krishna comes to tle rescue but falls under Salwa sallus ve power—At has free's hrself from it and slave Salwa.

SRI SUKADEV Ji said — Mahiraj I when Sri Krishna Chand and Balaram Ji were in Hastinapur a Duitya named Sâlwa a com panion of Sisupal who at the marriage of Rukhnim had received a blow from the hand of Sri Krishna Chand Ji and fled began to perform austerities to Mahidev Ji having said in his heart, Now I will take my revenge on the Yadubansis

He conquered his sensual organs making all [of them] sub faissive he endured hunger and thirst and all seasons In this manner he began to perform austerity keeping in

remembrance the feet of Mahades

Ever on rising he took a handful of sand and ate it fixing his mind on Siva he performed dreadful austerity. A year was passed in this way then indeed Mahâdev con

ferred a boon [on him]

From henceforth thou art become undecaying and immortal and a charnot of illusion will be made and given to thee by the Daitya Maya that will come ythee wherever thou wishest to go it will have power to go to all places in the three worlds through my gift like a vehicle [of the gods] Wahitai I when Sadisava Ji had conferred the boon a charnot

Maharaj! when Sadaswa Is had conferred the boon a charsot came and stood before him. He having bowed to Siva Ji mounted the charsot and rushed violently to the city of Dwaraka Having gone there, he began to stir up against the inhabitants of the city various kinds of injuries. Sometimes he was raining down fire, sometimes water, at times he was tearing up trees and casting them on the city, at times [he flung] mountains. Through fear of him, all the inhabitants of the city, heing exceedingly frightened fled, and went and cried out to Rain Horasen, " Justice! O Mahârâi! a Daitya has come and has stirred up great turmoil in the city If he shall [continue] this sort of violence, no one will remain alive" Mahārāi 1 on hearing these words, Rājā Ugrasen summoned Pradyumna and Samhu, and said, "See! this Asura, watching the back of Hari, has come to give pain to my subjects, devise some remedy for this" Having received the command of the king. Pradyumna II, taking the whole army and seating himself on a chariot, went out of the city, and stood ready to fight, and perceiving that Sambu was alarmed, he said, "Do not be anxious about anything, by the puissance of Hari I will overthrow in a moment this Asura" Having made this remark. Pradyumna Ji, having taken the army, seized his weapons, fbut as he confronted that [Asura] the latter exercised such illusive power that day became very dark night Pradyumna Ji immediately discharged refulgent arrows, and removed the great darkness as the sun's refulgence removes a for. Then he shot several arrows so that that [Asura's] chariot was knocked about, and he, confusedly, was sometimes fleeing away and sometimes returning, and raising up a variety of demoniacal illusions, was fighting and giving great annoyance to the subjects of the Lord

"Having related thus much of the story, Sri Sulvidev JI said to King Parlisht "Allahraj! there was indeed a fierer, fight on both sides, when, in the midst of it, all at once Dubid, the minister of the Datya Salwa, came and so struck Pradyumun JI on the chest with a club that he full flown smacles. On sexing him fall, that [Dubid] shreeked out, "I have slain Pradyumun the son of Sri Krishna!" "Mahiraj! the Yddavas, for their part, continued the great battle with the Rakshasas. Then JYruk, the charioteer's son, sexing that Pradyuman JI had fained, placed him on a chariot, and fied with him from the battle, and bryught him mito the city. On regaming consciousness, Pradyumun JI had face the city. On regaming consciousness, Pradyumun JI was the city.

anguly said to the chanoteer.—

"It was not right of you, knowing me to be senseless, to make me fice [from the field]

Quitting the field, thou hast brought me home, this is not the act of a hero,

There is no one in the Yadu family who would abandon the field and flee

Dulst thou see me flying anywhere that thou to day hast brought me flying from the bittle? Whoever hears of this riffar will ridicule and despise me. Thou hast not perferined this act well, in that needlessly thou hast fixed [on me] the mark

of disgrace." Mahirdi, on hearing these words, the charioteer decended from the chariot, and standing before him, with joined hands and boned head, said, "O Lord'; you are conversant with all polity; there is no duty in the whole world with which you are unfamiliar. It is said.

'The hero in a chariot who falls wounded, him let the charioteer take out fof the battle?.

The character who, being wounded, falls, the charact rider

should save and bear away '
An exceedingly heavy club struck you violently: you fainted.

and consciousness left your body ,

Then I took you out of the conflict, I feared the injury and dishonour of my master;

You have taken rest for an hour, now go and fight again,
You know what is right and proper, the ridicule of the world

should not enter the mind, Now you will slaughter the whole of them, you will remove the thingar at the Dinasa Masa."

Mahārāj l having spoken thus, the charioteer took Pradyumna It to the water, and having gone there, the latter wished his face, hands, and feet, recovered himself, put on coat of mal and helmet, and grasping his bow and arrows, said to the charioteer, "Well' what has been has been but now do thou take me where Dubd is fighting with the Yadubanisi" On hearing these words, the charioteer immediately took the chariot where he was fighting. On going there, this one challenging, said, "Why art thou fighting indistributely? come and confront me, that I may send thee to Sidupil" On hearing this speech, when he rushed upon Pradyumna II, the latter, discharging several arrows, struck him down, and Sambō also, cutting up the army of Asuras, filled up the ocean (with them).

Having related this much of the story, Sri Sukadev Ji said — Mahárij *when all the Yadubansis in Dwartak had spent twent; seven days in fighting with the Asura army, then the Seatcher of Hearta, Sri Krishna Chand Ji, while seated in Hastinapur, per ceived the condition of Dwaraka, and said to Raak Yadhishkhira, "Mahiraji I have seen in a dream at inght that, in Dwaraka, a great commotion is going on, and all the Yadubansis are exceedingly afflicted, therefore, should you now give the order, I will set out for Dwaraka." Having heard these words, Raja Yudhishkhira, having joined his hands, said, "Let what is the Lord's wish [be carried out!" As soon as this statement had issued from the mouth of Raja Yudhishthira, Sri Krishna and Balatah, having taken leave from all, as soon as they got outside the city were surprised to see, on the left side, a doe running towards them, and, in front, a dog standing and shaking his head

¹ Surptice is implied by the interrogative form of the sentence

Having seen these had omens. Hari said to Balaram It "Brother! do you come on after with all the rest, I will go on in front" Raja ! having spoken thus to his brother, S'ri Krishna Chand It went forward. Thut I what does he see on the field of hattle ?-that the Asuras, on all sides, are striking great blows on the Yadubansis, and that these [latter], severally in extreme agitation, are hurling their weapons. As Hari having seen this state of affairs, was standing there somewhat apprehensive. Baladey It also afterwards came up Then Sri Krishna li said to Balarâm II. "Brother I do you go and protect the city and the subjects. I will smite these and come on" Having received the command of the Lord, Baladey II, for his part, went on into the city, and Hari himself went into the battle where Pradyumna II was fighting with Salva On the coming of the Lord of the Yadus, there was the sound of the conch shell, and every body knew that Sri Krishna Chand was come Maharail on the Lord's going there Salwa caused his charget to mount up into the sky, and thence began to run down arrows like fire Then S'ri Krishna Chand Is having counted out sixteen arrows, shot them so that his chariot and charioteer flew away, and he fell crashing down. As soon as he fell, he righted himself, and shot an arrow into the left arm of Hari, and shouted thus, "O Krishna ! stand still , I will discover thy strength by fighting, thou, indeed, by fraud and force, hast killed Sankhasur, Bhaumasur, Sasural, and other most nowerful ones. but now the escape from my hands is difficult

Now the affair has fallen between you 1 and me, desist from trickers, and fight.

The powerful Vinisur and Bhaumasur are expecting thee,

O Hari I

I will send thee where thou wilt not come back, shouldst

thou flee, thou wilt not obtain greatness"

Having heard these words, as Sri Krishin Ji said this, wi, "O fool I concuted, cowardly, cruel" those who are dignified, firm, and heroic soldiers, do not at first rilk large words to anyone, then he, rushing on, with violent anger, hurled a club at Hari, but the I ord most easily cut it down. Then Sri Krishin Chard Ji struck, a club at him. Having received that club [blow], he passed into the protection of his illusive power, and remunded euiseless for two hours. Afterwards he assumed a deceptive form, and, coming before the Lord, suid,—

"Your mother Devakl, in great agitation, has sent me, Your enemy Salwa has seized and carried off Vasudev."

Maharara that Asura, having related this statement, went thence, and having produced an illustic Vasudes, bound and

^{*} Both Fastwick and Holl ogsitiest tols as a Gentine quite exceptionally the regarbit as an Albatine for all there is some parts, and hotte

brought it, and coming before Sin Krishna Chand, said, "O Arishna see. I have bound and brought thy father, and now, having cut off his head, and smitten all the Yadubansis, I will fill up the ocean, afterwards, having slain thee, I will establish tudivided rule." I Maharaj' having said this, he dragged down the head of the illusive Vasudev, and cut it off in the sight of S n Krishna Ii. and, having placed it on the point of a spear, showed it to all Having witnessed this illusive action, at first the Lord fainted, afterwards, recovering himself, he began to say in his heart, "How was this, that this one has seized and brought Vasudev II from Dwaraka, while Balaram It is there? What! is this one more powerful than him that, from before his face, he has taken and brought away Vasudey It?"

Maharat the Lord having come into the Asura's illusive power, formed many various suggestions such as these, for some time, and was very apprehensive. At length, by thinking, Hari perceived and not at the whole secret of the contrivance of the Asura's illusion Then Sri Krishna Chand challenged him Having heard the challenge of the Lord, he went to the sky, and began to hurl down thence weapons upon the Lord Hereupon Sri Krishna Chand Ii shot several arrows so that he, with his chariot, fell into the ocean As soon as he fell, he recovered himself, and taking a club, he sprang upon the Lord Then Hari, with exceeding anger, struck him down with the discus Sudarsan just as the Lord of the gods had struck down the Asura Vritra Maharai I on his falling down, the jewel of his head came out and fell on the earth, and the refulgence entered into the mouth of Sri Krishna Chand

CHAPILR LXXVIII

kristing alays Vinkadant and Vidura h-He then coes to Hasti their to as 1st the Landayas mounts the has rayas-Bajarom proceeds on prigramane and slave Sut II the relater of the Mahabharata for a slight discourtesy

SR! SUKALES It said -Ruh! now I am about to relate the story of Vrikadant and Vidurath, the brothers of Sisupal that is, how they were slain. Since Sisupal had been killed, these two had continued to reflect on taking revenge on Sri Krishna Chand If for their brother At last, on the death of Salwa and Dubid. they took all their forces and advanced to attack the city of Dwiraki and having surrounded it on all sides, began to hurl against it many virious kinds of machines and weapons.

[&]quot; Itt. the tale of one me a" the ambie la being a symbol of royal den in.

A mighty uproar happened in the city, having heard the outcry. Murari mounted his chariot

Afterwards Sr. Krishna Chand Ji, having gone outside the city, stood where those two Asuras, armed and in great anger, were ready for battle. On seeing the Lord, Virkadant very con ceitedly sind, "O Krishna' do thou first burl thy weepon, afterwards I will slay thee I have said this to thee, so that, when dying, this desire may not linger in thy mind, that thou hast not struck a blow at Vrikadant. Thou hast slain the most powerful ones, but now thou wilt not escape living from my hand" Mithray! having uttered several such malignant words as these, Vrikadant hurled a club at the Lord, that Hari quite easily cut down Then, having taken a second club, he began to wage a fierce fight with Hari. Then the Lord struck him down, and his soul came forth and entered into the mouth of the Lord and his soul came forth and entered into the mouth of the Lord.

Afterwards, having witnessed the death of Virkadant just as Viddarth advanced to give butle, Sir Krishna Ji hurled the discus Sudarsan, and that cut off Vidurath's head and brought it down, together with the crown and earrings. Then he smote and mit to flight the whole army of Asurs. At that time—

The delighted gods rained down flowers, kinnaras and bards sang the glories of Hari.

All the demi gods the sanctified, and the magicians, ascended their cars and shouted "Victory! victory!"

Then all said, "Maharij! thy sports are infinite, no one understands the mystery of it. First there was Hirana kahiyapa and Hiranakus, afterwards there was Ravana and kumbhakarna, now these Danita akra and Sisupal have come. You have slain these three times, and have given them the highest release, therefore, your procedure is not in the lests understood by anyone." Maharaj I haung said this much, the gods, for their part, made obessure to the Lord and went away, and Han began to say to Balaram Ji, "Brother! there is war between the kauravas and the Pandavas, now what shall we do?" Balded Ji said, "Abode of Compassion! be good enough to set off yourself for Hastinapur, having performed pilgrimage, I also "will come."

Having related this much of the story, S rl Sukadev Ji said—
Maharal 'having heard these words, S rl Rrisma Chand Jl, for his part, set out for where, in Kuruskshetra, the Kauranas and the Plandavas were waging the war of the Mahabharata, and Balaram Ji went out to perform pilgrimage Afterwards, in the course of visiting all holy places, Baladev Ji armed in Nimashar i

was a famous place of pilgrimage

¹ Let, "the field of the Kuru, a great battle field in the ne ghbourhood of Delhi.
2 The proper name of the place is A'aim iddrenge a forest in which some celebrated saints resided and where the Mahlahitata was recited by Sauti. It

Then what does he see there? On one side sages and saints are preparing a sacrifice, and, on the other side, in an assembly of sages and saints, Sut Jl, seated on a throne, is recting stories! On seeing him, Saunaka? and all the other saints and sages rose up and made obersance, but Sut, reclaining on a cushion on the throne, continued looking on seated.

Maharai on Sut's not rising, Balarim Ii said to Saunaka and all the other sages and saints. "Who has made this fool the speaker, and has given him the seat of Vvdsa? A speaker should be religious, discriminating, and wise, this one is destitute of good qualities, avaricious, and exceedingly conceited Again, [such a one] should be free from covetousness and desirous of the thief good, this one is very covetous and desirous of his own advantage This seat of Vyasa does not suit one who is destitute of knowledge and who is indiscriminating Should we kill him, it would not matter much , 3 but he should be put out from here " On hearing these words, Saunaka and the other very great saints and sages very meekly said, "Maharaj ' you are a hero, resolute, and acquainted with all that is right and politic, this one is a coward, irresolute, indiscriminating, conceited, and ignorant Please forgive his fault, because he is seated on the throne of Vyasa, and Brahma has placed him here for the purpose of the Sacrifice

The fool has placed in his heart the pride of [his] seat, [therefore] he did not rise and salute you

This, O Lord! is his fault, he has fallen into error, but he is a good man

Should one kill Sut, it would be sin, no one in the world would call it good.

Your remarks will not be fruitless, reflect on this in your own mind*

Mahataj' on hearing these words, Balaram Ji picked up a single bliple of keta grass, and struck Sut gently with t. On its touching him, he died. Having witnessed this exploit, Saumaka and the other sages and saunts, raising limentations and being greatly dejected, said "Mahataj' what was to be has come to pass, but now kindly remove our anvect," The Lord said, "What is your desire? Tell me that, and I will satisfy it." The saints replied, "Vahataj' let there be no obstruction in any matter in our sacrifics, this is our desire, please accomplish that und gain reputation in the world'. As soon as these words issued from the mouth of the saints, the Searcher of Hearts, Balaria Ji, summoned the soon of Suit, and seating him on the

The name properly is Sauta

t Sainta is a salet of great reputate in the author of the earliest grammatical and cerem must treatises and the required ong tator of the system of the four tastes.

[&]quot;Lit " Showld we kill I in what then?"

throne of Vyasa, said, "This one will be more eloquent thin his father, and I, having imparted deathlessness to him, have conferred long life [on him] Now you can sacrifice free from anxiety"

CHAPTER LXXIX.

Balaram slays Jahv-He converses with Krishna about the war of the Maha hhirata-He is numbed from the crops of billing Sur II.

Sin Sinkader Ji said — Withiráj I having received the commund of Balarim Ji, when Siumaka and all the other siges and stants being greatly pleased, begin tooffer sarrifice, a Dativi named lahvithe son of Lav, cime, and having rused dense clouds, and cursed thunder, he sent forth a very fearful and exceedingly black storm, and begin to rain down from the sky blood excrement, and urine, and to commit various acts of volence

Maharyl having witnessed this tyrining of the Drityn, Balidev Jt called his plough and pestle, they came and presented them selves. Then being exceedingly angry, the Lord drigged Julia with the plough, and struck him such a blow on the head with

the pestle that-

The head was split open, the life escaped, there was a stream of blood on that spot,

The terrible hands and arms fell down, his eyes came from [the sockets], his hair was [blood] sained

On the death of Jiliv, all the saints were greatly pleased, and offered adoration to Babday, and prasing him greatly, made offerings. Next Balardin, the abode of happiness, taking leave thence, went forth on plignings. Then, O Mahariyi while heaving the circuit of the earth by systing all places of pilgrifyings, he arrived where Duty oddin and Bildinson were circuit going great conflict in Kuruk'shetra and soft krashiga, with the Logdass and very great kings, were standing looking on. On the gray of Balarim Ji, both the heree made obscionce, one recogning him as a precept e, the other exteening limit as a bother Mahariy i having seen those, too fighting, Italides JI said,—

"O ye two mighty heroes, equal warriers! now do you resolute ones desist from strife,

Preserve, the race of Kuru and Pandu, relatives and friends have all been destroyed?

Both heard, based their heads, and said, New we have given [into it] connet quit the battle field

Then Dury odhan said, 'Divine Preceptor' I do not speak falsely before you, please give heed to my words and litten This Mahdbharata war which is going on, and [in which] people has been, are being, and will be killed, is being carried only by advice of your brother Sr. Krishna Chand Ji. The Pandasa vie fighting solely by the strength of Sr. Krishna Chand Ji. otherwise whit power had they that their should fight with the kauraas? These helpless ones are as much in the power of Hair as wooden purpets are in the power of a juggler. Wherever he makes them go, there then go. It was not right of him to do such enimity to us by helping the Plandasa. He caused Dunksan's arm to be torn out by Bhima, and caused me a blow on the thigh with the club What more shall we say to you on the present occasion?

What Hari does is now occurring, this everybody knows"

As soon as this speech issued from the mouth of Duryodhan. Balaram Ji, having said this, came near to Sri Krishna Chand, "You also have abited nothing in doing mischief!" and said, "Brother what is this you have done? that you have caused war, and caused Dubsisan's arm to be torn out, and Dury odban s thigh to be wounded? This is not the method of fair fight, that any strong person should pull out another's arm, or that one should aim a weapon below the belt ! Yea! this is fair fight, that one should challenge one and use his weapons before his face " Sri Krishna Chand said, "Brother! you do not know These Kaurayas are very irreligious and unjust, their tyranny is beyond description First, they, at the instigation of Duhsasan, Sakun, and Bhagadant, played dice, and, having cheated, won from Raia Yudhishthira all that he possessed Duhsasan dragged Draumadi with his hand, therefore Bhimasen fore out his arm Dury odhan ordered Draupadi to sit on his thigh, therefore his thigh was broken !

Having said this much Sri Krishna Chand resumed, "Brother! you do not know However shall I relate the various acts of injustice of this kind which the Kauravas have done to the Pandayas? For this reason this fire of Bharata will now by no means be extinguished. Make no attempt to remedy it ' Maharai as soon as this statement had issued from the mouth of the Lord, Balaram II departed from Kurukshetra and came into the city of Dwaraka, and having met Rajas Ugrasen and Surasen. with joined hands began to say, "Maharajas! by your virtue and glory I have accomplished all the pilgrimages, but one fault occurred through me" Raia Ugrasen said, "What was that?" Balaram Ji said, "Maharai I having gone into Nimashar, I killed Sut His slaughter is fixed on me Now, should you permit, I will go again to Nimashar, and having seen the sacrifice, bathed at the place of pilgrimage and effaced the sin of that slaughter. I will return, afterwards I will cause Brahmans to be fed, and entertain my caste folk, by which I shall gain fame in the world'

Raja Ugrasen said, "Good let it be so forthwith 'Maharaj having obtained the king's permission, Balaran JI, taking several Yadubansis with hiri, went to Nimashafi, pathed and gave alms and became purified a burnt offering to be made, and entertained Brähmans, and feasted his caste folk, he became purified according to the usage of the world Having related this much of the story, Sri Sukidev II said — Waharai!

He who attentively listens to this story destroys all his sins

CHAPTER LXXX

The story of Sudama-He seeks relief in his poverty from Krishna

S'RI S'URADEN JI said — Maharaj' now I am about to relate the story of Sudamá, how he went to the Lord and his poverty was terminated do you hear it attentively. Towards the southern region there is the country of Dravida, there Brahmans and traders hie as lings in whose government there is, in every house, adocation, and remembrance, and meditation on Hari, also, all are there performing penance scernice, acting religiously, and giving alms, and virtuous and holy people, cows, and Brahmans are reverenced.

In that place all are dwelling in this way, [no one] knows anything else but Hari

In thit country, there was a Brishman named Sudama brought up under the same preceptor? with Sri I krishna Chand, exceedingly humble, emacated in body, and very poor, such that there was no thatch on his house, nor anything remmuning there to eat One day Sudama's wife, being distracted by poverty, and suffering much misery, went to her husband, Reling alarm and krang and trembing, sud, 'Vallaray! now we are suffering much misery; through this poverty if you should desire toget rink of the replied, "Your great friend is the Lord of the three worlds, Sri Linshna Chand, the root of joy, dwelling in Diviria's Should you go to him this [poverty] will depart, because he is the given of wealth, virtue, happiness, and evaluation.

Mahara I when the female Brahman had thus elucidatively spoken Sudama said, "O loved one I unless something be given, even Sri Arishna Chand gives nothing to anyone I am very well aware that, in my whole life, I have never given anybody

Lu, A Gura Leother "

anything Without something being given, whence shall I get anything? Yes' according to this suggestion, I will go, then, having seen Krishna, I will return? On hearing these words, the Brahmans wife, having teed up a little rice in a very old white vestment, brought and gave the grains of rice] as a present for the Lord, and brought a string, a brass pot, and a staff, and placed them before him. Then Sudama, placing the string and pot on his shoulder, and holding the packet of rice under his arm, and taking the staff in his hand, propitated Ganefa, meditated on Sri Krishna Chand Ji, and set out for the city of Dwards.

Mishrij' while proceeding on his way, Sudâma began to say within himself, "Well' wealth, for that matter, is not in my destmy; but, by going to Dwaraka, I shall certainly see Sri Krishna Chand, the root of joy," Sudama, making thoughts and reflections of this kind, in the course of three watches, arrived in the city of Dwaraka! Then what does he see?—that the sea is all round the city, and the town is in its midst. What a [beautiful] city it is, around which there are woods, groves, flowers and fruits, at the proids, pools, and masoriny wells, wheels and buckets are in motion, in vanous places troops upon troops of cows are grazing, with each of which cowherd lads, outle

apart, are engaged in sports

Having related this much of the story, Sri Sukadev Ji sud — Mahāraj Sudahān laving inspected the beauty of the woods and groves, went and viewed the interior of the city. There were glittering very beautiful golden jewel studded palaces, at the various meeting places the Yadubansis were seated forming courts like that of Indra, in the markets, roads, and squares various kinds of articles were being sold, in every house, in all directions, song singing, alms groung, the worship of Han, and the praises of the Lord, were going on and the inhibitants of the entire city were in happiness. Mahāraji I continuing to gaze at this marvel, and to ask his way to the palace of Sri Krishna Chand reclaim, Sidanah went and stood at the long portall of the Lord, He still timely asked someone, "Where is Sri Krishna Chand reclaiming?" The other replicit, "Divinity! enter the palace, just opposite you Sri Krishna Chand Ji is seated on a rewelled throne."

Mahārāj l having heard this statement, when Sud mā entered, as soon as Sri Krishian Chand saw him, he descended from the throne, advanced forward, met him, and very affectionately taking him by the hand led him on. Then having seated him on the throne, washed his feet, and accepted his foot water, the Lord next smeared him with sandal, apphed unbroken nee [to his forehead], decorated him with flowers, and offered

adoration to Sudama with incense and lamps

That is the proceed entrance

Having done this much the Lord of the Yidus joined his

Having related the story thus far, S'rl Sukades II said to the king - Maharu having seen this action, the eight queens, together with Sri Rukmini li. and the sixteen thousand eight hundred wines, and all the Vadubansis who were at that time there present, began to say within themselves. "What has this noor, weak duty Brahman, destriute of rannent done in a former both of such a pature, that the Lord of the Three Worlds has shown him so much honour?' Mahirat! the Searcher of Hearts, Sri Krishna Chand, then comprehending the matter in all their hearts, began to converse with Sudama about the precentor's house in order to efface their doubt, thus, "Brother I do you remember that one day the preceptor's wife sent you and me to fetch fuel, and when we had got the fuel from the wood, and tied it into bundles, and placed it on our heads, we went home then a storm and rain came on, and it began to rain violentis covered the earth all around, you and I, being soaked, were very miserable, and felt cold, and remained all night under a tree dawn, the preceptor came to search in the wood, and very kindly bestowing a benediction, conducted you and me ind brought us home?"

Drough as from.

Having soal this much, Sri Krishna Chand resumed "Brother!

Blaving soal left the precipiors house. I have received no mass of

social as towhere you were and what you were doing. Now you

have come and shown yourself, you have green me gree

happiness, and purified my house. Sudding such. O Ocean of

Compassion! Friend of the Needs! the Lient, the Seither of

Herits! you know all things there is no such thin, in the

world that is hidden from you

preserve some mere abiding place for yourself or not? This Brithman appears to be well disposed, of good family, impassive, and unworldly, because he experienced no delight at obtaining wealth, hence I perceived that he thinks gain and loss to be the same, he delights not at getting, and greves not at losing."

As soon as these words had assued from the mouth of Rukmini Ji, Sir Krishna Chand Ji said, "O loved one! this is my best friend, how can I evpress his worth? He is ever and at all times immersed in my love, and in comparison with that he

esteems the pleasure of the world like grass '

Having related the story thus far, Sri Sukadev Ji suil to King Parkshit —Maharij with various matters of this kind, the Lord, having instructed Ruhman Ji, caused Sudama to be conducted into the palace Afterworks having caused Jim to be fed with food of six Rawours, and with betel, Hari conducted Sudama to a couch soft as foom, and placed him thereon. He was maked quite faitqued by the tool of the pourney, 'he went on the Couch, obtained happiness and slept. The Lord their summoned Vival arma and said, 'ID oy ong oat conce, and having built for Sudama an exceedingity beautiful golden and jewelled pilace, place in it the eight nadding and the nine makin;' and return, so that he may have no object of desare.' As soon as this direction had issued from the mouth of the Lord, Visadamal went there, and immediately built it and returned, and having told Hain, went back to his blace.

As soon as it was dawn Sudama arose, and when he was at lessure from bathing, meditating, adoring, and worshipping, he went to the Lord to take leave Then Sri Krishna Chand In was not able to utter anything with his mouth, but, being immersed in love, with eves filled with tears, in a state of stune faction, he remained looking at him Sudama, having taken leave and made obeisance, went to his own house, and going along the road he hegan to reflect within himself "It was well that I asked nothing from the Lord Had I asked something from him he would surely have given it, but he would have thought me avaricious and covetous. It does not matter shall explain [the matter] to my wife Sri Krishin Chand Ji showed me great honour and respect and knew me to be free from covetousness, this to me is [equal to] a lith [of rupees]' Maharai I continuing to make such reflections, Sudama came near his village, but what does he see? There is neither that place. nor that broken down but, there is a populous city like that of

¹ Notice the method of marking great emphasis in this sentence

The each traddher are eight supernatural faculties for the acquisition of magical power they are named automa makimas, dightman, garaman, print, prikkings dietra and tas firm.

The time withis are use treatures beloning to knower the god of rebes. Their names are fulfill militadess firethe matter are fulfill militadess. It is the matter are fulfilled in the fulfilled

Indra On seeing that, Sudāma became exceedingly pained and began to say, "O Lord" what hast thou done? Truly I had indeed one misfortune, thou hast given me an additional one! What is become of my cottage from here? and where is my wife

gone? Whom shall I ask, and whither shall I search?"

Has mg said this, and gone to the door, Sudama asked the hall porter; "Whose is this very beautiful paace?" The hall porter replied, "It belongs to Sudama, the friend of Sri knishan Chand Ji." On hearing these words, when Sudama was on the point of saying something his wife, seeing him from within, came near her husband, wearing fine clothes and ornaments, adorned from head to foot, eating betel, nerfumed, and accompanied by attendants

She spread silken cloths at his feet, and joining her hands, uttered these words.

Why are you standing [there]? enter the palace, put away all sadness from your heart.

After you went, Visyakarma came, he in an instant erected this palace?

Maharail having heard these words from the mouth of his wife, Sudamâ went into the palace, and perceiving exceeding riches, was much dejected. The wife said, "Husband! having acquired wealth, people become happy, you have become sad, what is the cause of this? Kindly tell me, that the doubt of my mind may depart "Sudamā said, "O loved one! this [wealth] is a great deceiver. It has deceived all the world, it [now] deceives it, and will [continue to] deceive it The Lord has given me that, and has not had confidence in my love When did I ask anything from him? My heart is sad about what he has given me" The wife said, "Husband! you, indeed, asked nothing from S'ri Krishna Chand Ji, but the Searcher of Hearts knows the desires of every individual. There was a desire for wealth in my heart, and this the Lord has satisfied. Do not imagine anything further in your mind fon the matter?' Having related the story thus far, S'ri Sukadev Ji said to King Parikshit -Maharai! whoever shall hear and recite this tonic, that person shall never suffer misers on coming into the world, and ultimately shall go to a dwelling in Vaikunth

CHAPTER LXXXII

krishna and Ralarâm go to Hastinapur to bathe during an eci pse—Cause of the sancity of the place—I amburâm avenges Jamadagm's death—The inhalitants of Bray visit Arishna.

Sri Sukader Ji said -Rājā i now I am about to relate the story of the I ord s going to Kurukshetra, do you listen atten

tively, how Sri Krishna Chand and Balarâm Ji, accompanied by all the Yadubansis from Dwarakâ, went to Kurukshetra to bathe, at an echipse of the sun The king said —Maharaj! be pleased to

relate it . I am listening attentively

Then Sri S'ukadev Ji said —Mahārāj! once having gained intelligence of an eclipse of the sun, Sri Krishia Chand and Baladev Ji went to Rāja Ugrasen and said, "Mahārāj' after a long interval an eclipse of the sun has come about, if on this occasion, you should go into Kurukshetra and do [what is usual], it will be very meritorious, because it is written in the sacred books, "Whatever aims shall be given or virtuous act done in Kurukshetra, will be multiplied a thousind fold." On hearing these words, the Yadubaus's inquired of Sri Krishia Chand, "Mahāraj' how did Kurukshetra become such a place of pilgrim age? Be kind enough to expound that to us."

Sri Krivhna Ji said, "Listen The sare Jamadagni was very wree, meditative, austere, and glorious. He had three sons, the eldest of them was Parasurán he, becoming a Variagi, left his home, and went to live in Chitrakut, and began to perform austernity to Sadisiva. On the birth of his sons, the sage, Jama dagni, giving up the condition of a house-keeper, became a Vatragi, and went into the woods with his wife, and began to do penance. His wife's name was Renuka, she went one day to mittle her sister, her sister was Raja Sahasránjun's wife. On the invitation being given, through concert Raja Sahasranjun's queen, the sister of Renuka, laughing, said, 'Sister' if you should be able to provide for us and our arm, then give the invitation. other

wise do not give it'

"Maharat having heard these words, Renuka, disappointed. silently rose from that place and came to her house Perceiving her dejected, the sage Jamadagni inquired, 'What is the matter to day, that thou art disconcerted?' Maharai! on hearing these words, Renuka, craing, told him the affair just as it happened On hearing it, the sage Jamadagni said to his wife, Do thou go, and at once invite the sister, together with her retinue! On receiv ing the instructions of her husband Renuka went to her sister's house and invited her Her sister said to her husband, 'To morrow you and I have to go,1 with the army, to eat at the sage Jamadagni s place ' Hearing his wife's words, and saving 'All right, he laughed and remained silent. As soon as it was dawn, Jamadanni arose, and went to Raia Indra, and asked for Kama dbenu? Then he went, and invited and brought Risk Saharriman He came with the army, and Jamadagni entertained him with food as desired

"Having feasted with the army, Råjå Sahasrårjun became greatly ashamed, and began to say in his heart, 'Whence did

Notice this expression in the form of the infinitive with the force of the Sandan future provise participle. See Hindl Manual (3rd ed.) p. 175. This is a woo leful cow which yields excepting that its possessor de ares.

this one obtain, in a single hight, the necessaries for the enter tainment of so many people? and how has he prepared them? This secret is not to be underacted? Having said this, and taken leave, he went to his own house, and sent a Brahman, telling him this, Diumity! do you go to the house of Jamadagin, and bring the secret of this matter, by whose power he, in the course of a single day, invited and entertained me and my army? On hearing these words, the Brahman quickly went, saw, and returned, and said to Sabarasipun, 'Maharaj' Kamadhenu is in his house, by her power he in a single day invited and enter tained you! 'Having heard this news, Sahasrajin said to that Brahman, 'Divinity' do you go and say from me to Jamadagin, that Sahasrajun has asked for Kamadhenu':

"On hearing the words, that Brahman took the message and went to the sage, and told him what Sahasranjun had said. The sage replied, "I he cow is not mine that I should give it, this is the property of Raja Indra, I am unable to give it to him, do you go and tell your king so." On these words being said, the Brahman came and said to Raja Sahasranjun. "Maharry! the sage has said, that Aamadhenu is not his that it belongs to Raja Indra, and that he is unable to give it! As soon as these words had issued from the mouth of the Brahman Sahasrajiun sum moned several of his warriors, and said to them, 'Do you go at once. and release Kamadhenu from the house of Jamadarm and

bring it

"Having received the command of their master, the warriors went to the place of the sage, and when they, having released Dheniu, in the presence of Jamadagni, took it away, the sage ran, and going into the path, stopped Kamadheniu On receiving this intelligence, Sahasarhjun angrily came, and cut off the sage's head kamadhenii fled, and went to Indra's abode. Renukh came and stood near her husband

She tore the hair of her head, and rolled about, holding his feet, she gave way to despair,

Crying aloud, she beat her breast, calling out 'Husband! husband!' she lamented

⁴ Then having heard the lamentation and weeping of Renuka, the guardians of the ten regions trembled, and the sait on which Parsiardin was performing penance shook, and his mediation was disturbed. On the interruption of the mediation, Parasiardin betting the most has sac, and cause to the spot where his father's corpes was Jung, and his mother was stunding beating her breast.] On seeing this, Parasiardin Ji became very angry, hereupon Renuka, weeping continuously, related to her son all the secret of the slaughter of his father. On hering this mitter, Parasiardin Ji saying this to his mother, want where Salasvirjuin was sected in his as cuible, 'Voltact' first I will go kill my assessed as the secret of first I will go kill my.

chariots, pilkis, dresses, weapons, iewels, ornaments, food, and money afterwards they all encamped there. Maharat having obtained news of the going to Kurukshetra of S'rl Krishna Chand and Balaram li, all the neighbouring kings, with their families, each bringing the whole of his particular army, came there and met S'rı Krıshna and Bılaram II. Then all the Kauravas and Pandayas also, each bringing his own army, with his family, went there and met them Then Kunti and Draupadi, going into the female apartments of the Yadubañsis, had interviews with all Afterwards Kunti, roung before her brother, said, "Brother! I am very unfortunate from the day I was betrothed I have been suffering affliction. Since you gave me in marriage, you have taken no thought of me, and Rama and Krishna, who are givers of happiness to all, they also have shown me no kindness" Maharu! on hearing these words, Vasudey II, feeling compassion, with eyes full of terrs, said. "Sister! what art thou saying to me? I have no power in this matter The course of fate is incompre The will of Hari is predominant See! what a variety of miseries I endured through Kaus !

All the world is become subject to the Lord, whatsoever may be the misery suffered, behold! the world revolves":

Mahital I having said this much, and counselled and advised his sister, Visudes 1 went where all the langs were, serted in the court of Raja Ugrasen. And Raja Duryodhan, and the other very great kings and the Pandavas, were extolling Raja Ugrasen-done, thus "O king" you are very fortunate, in that you are always obturning the sight of SrI krishas Chand and are losing the sin of birth after birth. He whom Siva and Virar ch, and all the other goods, are seeking about for, that's same Lord is ever protecting you, he whose mystery the superniturally powerful the self-restrained, saints, and sages, cannot gain, that very Han receives your commands, he who is Lord of the whole world that very loop bows his head to you?

Having related this much of the story, Srf Sukadev Ji sud—Mahfari all these kinds of kings having severally come are praising Rājā Ugrasen, and he suitably gratifies them all. Here upon, having heard of the arrival of Srf Krishna and Balarām Ji Nand and Upanand also arrived, with their families, together with all the cowherdesess cowherds, and cowherd lads. When they were at leasure from bathing and almsgrving, Nand Ji went where Vasudev and Devaki, with their son, were residing. On seeing them, Vasudev Ji rose and met them and both of them, with mutual affection, experienced such happiness as anyone feels who has found a thing which was lost. Afterwards Vasudev Ji related to Nand Rae Ji all the recent affairs of Braj, as, [for

Menning that the course of nature proceeds regardless of individual suffering

example,] that Nand Rae Ji hud brought up Sri Krishna and Baladam Ji Maharay! on hearing these words, Nind Rie Jl's eyes filled with tears, and he kept flooking at the face of Vasudew Ji. At that time, Sri Krishna and Biladey Ji, in the first place, as is propir, prostrated themsalves and made obessince to Nand and Jisoda Ji, afterwards, they went and met the cowherd lad There the cowherdesses gene, and looking upon the moon face of Hart, gave happiness to their chakora eyes, and received the reward of their lies.

Having said this much, Sri Sukadev Ji said —Maharaj the brat displayed by Nand, Upmannd, Jasod the cowherdesses, cowherds, and cowherd lads, on meeting anti-Vasudey, Devakl, Rohin, Sri Krishna and Baharam is indescribable by me, that, only by being eeen, is to be realized. At length, perceiving that all were greatly agnated by their affection, Sri Krishna Chand Ji said, "Listers."

The mortal who worships me, shall cross fearlessly the

ocean of existence,
You have dedicated body, mind, and wealth, and have
regarded me with never ending affection.

No one is so fortunate as you, Brahma, Rudra, Indra-

whoever he may be,
I have not come into the meditation of the chief practisers of
Yogi, but have remained with you, and have con

stantly increased my love,

I am dwelling in each body of the whole of you, the words
which I say are incomprehensible and unfathomable

As light,3 water, fire, earth, and ether dwell in the body, so also is my splendour in every mortal frame. Sri Sukadev Ji said.—Maháraj when Sri Krishna Chand had related the whole of this mysterv, all the imploitants of Brau were comforted.

CHAPTER LXXXIII

The wives of Krishna relate to Draupadi il e process of their respective

SRI SULADEN J. said -Maharaj I will give an account of such mutual conversations as took place between Draupadi and the

¹ The Chakera is a bird of the partridge species said to be found of gazing at it or moon. Bleating that the intense meditation of those who habitually pract se medita tion has not been rewarded by a revelation of his presence, but the cowherds.

have got his presence and increased affection without effort.

The word ty spherdour is here substituted for the usual zipu pr, the cless next being select five, are water and earth.

wives of Sri Krishna Chand Ji, do you listen. One day the wives of the Kauravas and Pandavas were seated near the wives of Sri Krishna Chand Ji, and were celebrating the virtues and exploits of the Lord Hercupon, when some conversation was going on, Draupadi said to Sri Rukmini Ji, "O betations one! say, how didst thou obtain Sri Krishna Chand Ji?" Sri Rukmini I replied—

"Do you listen heedfully, O Draupadi! how the Lord effected his purpose

It was my fathers wish that his daughter should be given to Sri Krishna Chand, but my brother set his heart on giving me to Raja Sidipal. The latter came to the marriage with a marriage procession and I sent a Brahman and summoned Sri Krishna Chand Ji. On the marriage day, as I having worsimpted Gauri went home, Sri Krishna Chand Ji took me from the midst of the whole Asura army, placed me in a chand and took his way home. After that, having obtained intelligence [of what hid occurred], the whole Asura army came and fell upon the Lord, but they were quite cashly smitten and put to flight by Him. Then taking me, he set out for Dwāraka. On going there, Raja Ugrasen Surasen, and Vasudes Ji married me to Sri Krishia Chand Ji according to Vedic ritual. On gaining intelligence of the marriage, my father had very bountial down; sent to me.

Having related the story thus fir, Srf Sukadev Ji said to King Parikshit — Mahraji as Draupadi Ji had questioned Sri Rukhimi Ji, and she had answered, just so Draupadi Ji questioned Satyabhamā, Jumbavati, Kalindi, Bhadrā, Satyā Mitrabindi Lakshmana, and the other system thousand eight hundred queens of Sr I krishin Chand and each of them gave a detivale.

account of the particulars of their respective marriages

CHAPTER LXXXIV

Vasules, the father of Krishna performs a sacrice

SRISCHAPTE JEAU - Maharaj! now I am about to relate the coming of all the sages and the sacrifice of Vasudes, do you been attentively. Maharaj! one day Raja Ugrasen, Surasen, Veudes, Sri Krishna, Balaram, together with all the Ya'dabasts, were setted holding a court and the kings of all the various countries were present there, when, in the midst of this with the desire of geing Sri Krishna. Chind, the root of 1903, VJs. Vas-bland.

w 1 Here the author of the S 14a Mour pate 16 100, that she wing that Lalla Lall is merely catelon, as before - See note 1 p. 205 ar 1 p. 215 mote 1

Vistamitra Vamadeva Parasira, Bhrigu, Pulasti, Bharadwaia, Markander all and the other eights eight thousand sages, came there, and along with them Narad It also On scenng them, the entur, assembly all rose and stood up. Then all prostrating them selves, spread silken foot cloths, and conducted them all into the Afterwards, Sri Krishna Chand, having placed them all on seats, washed their feet, drank the ambrosia of their foot water, and sprinkled it upon the entire assembly having offered worship to them with sandal, unbroken rice. flowers, incense, lamps and consecrated food, he circumambulated Aext, joining his hands, he stood before them, and said "Felicitous is our fate, that your honours have come and have revealed courselves as me were seated in our house. The sight of holy people is equal to bathing in the Ganges obtains a sight of the holy, loses the sin of birth after birth " Hwing related this much of the story, Sri Sukadev Ji said -Maharar t

When S_{II} Bhagwan uttered these words, all the sages remained reflecting,—

thus, 'He who is the Lord, whose form is light, and who is the creator of all creation, when he has said these words, who has broadled any other subject [to deserve our attention]?' When all the sunts had said this in their hearts, Narid I, said,—

"Listen, O assembly fall of you, attentively The illusive power of Hari is incomprehensible

This one himself, as Brihma, creates, as Vishnu preserves, as Six a destroys, his actions are infinite, in this matter no one's intellect is of any avail, but we know this much by his favour, that the Lord has repeatedly taken meannate form, and come [upon earth] to give happiness to holy people, to stay the wicked. and to make religion hold on its eternal tourse." Maharai as soon to he had said these words, and Narad hi was about to rive up from the assemble, then Vasudes Ji, coming before him, with a med hands, meekly said, 'O king of sages how can man, having come into the world, escape from fate? Kindly tell me that " Valida as soon as the e words had issued from the mouth of Visudes Ji, all the cants and eiges kent looking at the free of Narad Ji Then Nirid Ji, having comprehended the object in the hearts of the samts, said, "O Dismities I do not be surprised at this affur theillu is nof Sti Krishna is predominant This fille 1 m has held in subjection the entire world, b, this ters thing I render It has said these words, and mother one has on! this also, that whatever person remains mear amone, he becomes subject to the illusion of that person's qualities, power. and energy without knowing it At-

¹ There are the essues of the priorital authors on sales of the himrs of the Pillonia

A dweller on the Ganges, goes elsewhere, and abandoning the Ganges, bathes in well water.

 Just so, the Yadavas have become simpletons, and know nothing of the actions of Krishna?

Having said this, Nårad Ji, having effaced doubt from the mind of the saints, said to Vasudev Ji, "Maharaj" it is said in the Scriptures, the man who performs pilgrimage, almsgrining, penance, vors, and sacrifice, is released from the bonds of the world, and attains the supreme state" On hearing these world, and being pleased, Vasudev Ji immediately sent for all the essentials of a sacrifice, and prepared them, and said to the signs and saints, "Aindly begin the sacrifice" Miháraj! as soon as this remark had issued from the mouth of Vasudev Ji, all the Brahmuns made and prepared the place of sacrifice. Hereupon "Vasudev Ji, along with his wites, cum and sain the altar place, and ill the kings and Yådavas prepared to assist in the work of the sacrifice.

Having related this much of the story. Srt Sukadey Ji said to the king -Maharu! when Vasudev II came and sat in the altarplace, the saints began the sacrifice, according to the ritual of the Vida, and began to recite the texts and to offer burnt sacrifice. and the gods, hurrying severally, in bodily form,1 began to receive [the officings] Maharij when the sacrifice commenced, on the one side, kinnaris and Gandhirvas, playing tway on pipes and Lettle drums, were singing praises, and bards and panegyrists were recounting glories. Urvasi and other apparates and dancing, and gods, seated in their respective celestral cars, were raining down flowers, and, on the other side, all the festive people were singing, playing on instruments, and making merry, and mendicants shouted 'Victory I victory.!" Meanwhile the sacrifice was completed, and Vasudev Ji gave the final offering, dressed Brihmans in silken robes, adorned them and give jewels and much wealth, and they, reciting severally Vedic texts, gave blessings Afterwards Vasudes J! presented dresses and entertained the kings of all the various countries also, then they respectively offered the sacrificial presents, took leave, and Maharul on the departure . pursued their various roads home of all the kings, all the sages and saints also, along with Narad Ji. took lerve Then when Nand Rie II, with the cowherdeses, cowherds, and cowherd lads, began to take leave of Vasudey, the circumstances of the occasion are indescribible. On the one side, the Yadubansis were making various kinds of affectionate speeches, and, on the other side, all the Bray-dwellers [were doing the same] A de cription of the scene is not to be made .

l lor sendel, "doutt ' rend sadel nith a bed; "

An of rear is a kind of it eyer female driving, see ling in the sky. They are the wees of the 6 and hirsts, and are prome 1 charge it elt shapes, and are foad of both 2 and date ting.

the happiness, only by being seen, can be realized. At length Vasuder, Ji and S.n. Krishna and Balaram Ji, instructed, comforted, and dressed [in robes of honour]. Nand Rae Ji, with all the others, and gave them much wealth, and dismissed them.

Having related this much of the story, Sri Sukadev Ji said having related this may, Sri Kristiae Chand and Balaram Ji, having attended the festival, bathed, and sacrificed, had returned into the city of Dwards with them all, then me very house there was now and festivity, and songs of congratulation

CHAPTER LXXXV

hr sl aa, to please his mother, brings from Lama his six elder brothers who had been flux by hafis

Sel Swame. It said — Mahardy! one day, within the city of Dwarda, when Sri Krishina Chand and Babraha Ji went to Uvaded. Ji, he having seen the two brothers, reflecting on this matter in his mind, rose and stood up, it in Kuriskihetta Narad Ji said that Sri Krishia Chand is the critative of the world, and itwing joined his hands, he said, "O Lord! invisible incomprehends pour active, from you alone any, Karnahi! has become a bond woman, you are the god of all gods, no one comprehends your nature, from you alone is there light in the moon the sun the earth, and the sky, you alone are causing high in all places your illusive power in predominant, it has kept the whole world in forgetfalness for verities], in the three worlds three is no such god, man, or saint, who may have especifying its power? Mahardy! having said this much, Vasudev Ji restimed, "Lord!"—

No one knows your mystery, in the Vedas it is described as unfathomable.

No one is your enemy [or] friend, nor [have you] son, father, [or] beloved whole brother.

You have descended [from heaven] to remove the burden of the earth, for the sake of men, many disguises you have assumed."

Mihâtay! having spoken thus, Vasudev Ji said, "O Ocean of Compas ion! Prend of the Low!! I as you have saved various sumers, microfully cause in also to be saved, so that, having crossed the ocean of existence, I may eclebrate your" sitture,"

Srt Krishna Chand said, "O father 1 you are a wise person, why are you evalting your sons? Reflect yourself a little in your mind, that the sports of Bhacavat are inhaite, their limit no one up to this day has ascertained Behold! he-

✓ Resides as light in every human frame, for this very reason the world speaks of him as youd of qualities. He also creates, he alone removes he is mindled fwith

earthly things], he never can be bound [to them].

Earth, ether, air, water, and fire, whatever body is foro duced? from these five elements.

The power of the Lord abides in them all In the Veda, the precents say thus "

Maharat! on hearing these words from the mouth of S'rl Krishna Chand Ji, Visudev Ji, being under the influence of fascination, silently continued to gaze on the countenance of Then the Lord, proceeding thence, went near his mother, then, on seeing the face of her son, Devaki It said, "O S'ri Krishna Chand! the root of 101 one grief at times pierces me" The Lord said. "What is that?" Devaki Ii said. "Son | grief for your six elder brothers, whom Kans killed, does not depart

from my mind "

Sri Sukadev Ji said -Maharat on these words being said, Sri Krishna Chand Ji went to Pâtâl, after saying this, "Mother! do not now grieve , I will go at once and bring back my brothers" On the departure of the Lord, Rain Bale, having received in tallicence of it, came, and with much ponin and caremony spread foot cloths of silk, and caused him to be conducted into his own palace Afterwards, having sexted him on a throne, Run Bili offered sandal, unbroken rice, and flowers, and placed before him incense, lamps, and consecrated food, and performed worship to Sri Krishna Chand Then, standing before him with joined limits he glorified him greath, and said. "Maharad what is the cause of your honour's coming here?" Han said, "Rajl! in the Satyange there was a sage named Marichal a great religious student, wise, truthful, and a worshipper of Hart His wife s name was Upul she lend six sons. One day these six brothers, in their youthful state, went into the presence of Prajapati 2 and laughed Having seen them hugh, Prajapata very ungrily pronounced this curse, Do you go, take incarnate form, and become Asuras' Mahary! on hearing these words the sons of the sige, being greath frightened, went and fell at the feet of Projapits, and very be secclingly and humbly said, "Ocean of Compassion! you have cursed us, but now kindly say when we shall obtain deliver ince from this curse. Having heard their humble words, Pryspiti,

I Marale was one of the great primitive sales, but I signe is is samually

Pre tout "I et of crestures " a tile att ed to the chief lain ties ef the Le's but sabre juently conter ed prio a sejarate de y jers L & over je weentem

being compassionate, said 'You, having seen S'ri Krishna Chand, shall be liberated' Maharai !--

Saying this, their souls departed, they became the sons which

Then they were born to Vasudev, kans came and slew

On their being killed Illusion, the giver of happiness, brought them to this place, placed them here and de parted

Their mother Devald grieves for them therefore I have come here that I may take away my brothers and give them to mother, and remove the anxiety of her mind." Sri Sukader Ji said.—Raja! as soon as this statement had issued from the mouth of Hari, Raja Ball brought the six boys and gave them and placed many presents before him. Then the Lord came thence to his mother, accompanied by the brothers. The mother having seen her sons, became greatly pleased. Having heard this affair, joy was in the whole city, and they were released from the curse.

CHAPTER LXXXVI

The marriage of Subhadra and wrath of Balaram thereat

Sas Saladors Ji said —Raja I am about to relate how Anjuna carned off Sri Krahna Chand senter Subhadra from Dwaral a and how Sri Krishna Chand went to reside in Mithila, do you listen attentively. When Devakis daughter who was younger than Su Krishna Ji ind whose name was Subhadri, was ready for marriage Vasudes Ji summoned several Yaduban is and Sri Krishna and Balaram Ji, and said, 'how the maiden is marriage able say, to whom shall we give her? Balaram Ji said, 'It is said that marriage, enmity, and frendship, should be contracted with equals. One thing occurs to me that this girl should be given to Duryodhan, and that we [thereby] acquire renown and greatness in the world? Sri Krishna Chand said, 'It is my opinion that we should give the girl to Arjuna, and gain reputation in the world.

the proposal of Editrim Jr. but as soon as these words, and from the mouth of Srr Arishm Chand Jr all cried out, "It is much the best to give the girl to Arjuma On hearing the, Balarim Jr being offended rose up and went thence and all the folk perceiving his ill humour, were silent. Afterwards, gaming intelligence of this. Ariuna, making up the disguise of a Sannyasi. and taking a staff and a water not, went to Dwaraka and having seen a suitable spot, spread a deer-skin, and sat down on his hame

He remained there during the four months of the rainy season no one got at his secret

Thinking him a guest, all served him, for Vishnu's sake they were kind to him .

Krishna knew all his secret, but told it to no one

Maharat! one day Baladet Ti also, taking Aruna with him to entertain him, had him conducted home. As Ariuna was seated at food, the moon-bodied, deer eved Subhadra came in sight On seeing her, on the one side, Arjuna, becoming fascinated, avoiding the gaze of all, began to look again and again, and to pass this reflection through his mind, "Behold! when will Vidhata cause me to meet with what is prescribed in my horo scope?" and, on the other side, Subhadra Ji, beholding the brilliance of his beauty, being pleased, was saying thus in her heart --

"It is some king, not a Sannyasi For what cause has he become an Udasi?" 2

Mah'trai 1 having said this, on the one hand, Subhadri Ji, going into the house, began to be uneasy about obtaining a hisband. and, on the other hand, after eating, Ariuna, coming to his seat, began to form many various conceptions relative to obtaining his beloved one While they were in this condition, after some time, on one occasion, at the festival of Savarâtra, all the inhabitants of the city, whether women or men, went out of the city to worship Sixa There Subhadra is went with her friends and companions. Having gained intelligence of her going, Ariuna also mounted a chariot, and taking a bow and arrows, went and presented himself there Maharai! when having worshipped Siva, Subhadra returned, accompanied by her friends, on seeing her, Arjuna abandoned all shame and modesty, seized her hand, lifted her up and seating Subhadra in his chariot, took his road homewards

Having heard this, Rama was exceedingly angry, taking his plough and pestle, he placed them on his shoulder,

He made his eyes bloodshot, he spoke in a voice like thunder.

"I will go immediately and produce a cataclysm, I will pick up the world and place it on my forehead ,

2 Udasts are religious mendicutts who profess freedom from passion and affection. They are a kind of Stoics.

A Sannyasi is a devotee who lays down worldly concerns and even the ceremonial portions of the relation. He reads only the all truse metaphysical treatises, and ceases to perform sacrifice, he wanders from place to place, and may mix with secrety but at ill form no part of it

My sister, my beloved Subhadra how shall a beggar carry her off !

Now wherever I shall find a Sannyasi I will search them out

Maharaj Balardin Ji, for his part, in great anger, was simply chattering and fiming, when haying received intelligence of the affair, Pradyumna Auturuddha, Sambu and the greatest of the Yddavas coming before Baladev Ji, and severally joining their binds, said, "Mahardj should you order us, then we will go, seize, and bring the enem."

Having related the story thus far, Sri Sukadey Ji said -Maharat I when Balaram Is, accompanied by all the Yadubansis, was ready to go after Ariuna Sri Krishna Chand Ii went and imparted to Bulades It all the secret of the abduction of Subhadra and with great meek icss said "Brother! Ariuna, for one thing is the son of our aunt, and, for another, he is an excellent friend. He may or may not have done this act, heedfully or heedlessly considerately or inconsiderately, but for us to fight with him is by no means proper this is contrary to religion, and contrary to worldly custom. Those who hear of this affair will say that the friendship of the Yadubansis is like a wall of sand" On hearing these words, Balaram J. beating his head anguly said ' Brother! this is just your work to raise a fire and run with water, otherwise what power had Ariuna that he should take an it our sister? Having said this griesed at heart and hot with inger, Balaram It looking at his brother's face, dished down the plough and pestle, and sat still and with him all the Yudubansis also

Sti Sukadey II said -Roia! on this side, Sri Krishna Chand It detuned all of them with expostulation, and on the other side. Arium going home married Subhadra according to Vedic ritual. On receiving intelligence of the marriage, Sri hrs has and Balaram Ja dedicated [as down] and sent off to Hastinapur, by means of a Brahman, clothes, ornaments, male and female slives elephants, horses, chariots and a large sum of having serted himself on a chariot, proceeded to Mithila where there were two wor-hippers of hi, named Sutades and Bahulis one a king the otner a Brahman Mahataj! on the departure of the I ord Narid Vimades, Vissa Atri Parasuram and several other saints came and joined [the parts] and accompanied Srl Kri has Chand It Then whatever country it might be that the Land was palling through, the king of each place advanced, and having effered adoration, was placing presents before him It length proceeding onwards in the course of a certain time the I and arrived there. Having received intelligence of the coming of Harr these two just as they happened to be then wated rose up and hurried with presents and came to Sit effaced the doubt of all "Narad Ji said, "Mahritji I also am staying just there, had this subject been broached, I also would have heard it "Naranarayan replach, "Narad Ji it when you had gone to see Bhagust in Setadip," then the subject was broached, bence you do not bear?

Having heard this, Narad Ji a'ked, "Viharaj please kindly tell me what was the subject there discussed." Naranarajan sud, 'Listen, Narad! When the sants asked this question, Sanandan the sunt began to say, 'Listen! when the great catachysm occurred the fourteen cosme eggs become of the consistence of water, then the perfect Brahma remains slumbering alone. When Bhagwan has the wish to create, then the Vidas issue from his breath, and with joined hands praise him just as a king who may be sleeping in his own house, and panegjirsts, at early dawn, severally singue bus dorn, wake him up so that he may become

conscious and speedily engage in his duties '"

Having related the matter thus far, Naranara, an said "Listen. Narad! when the Vedas have usued from the Lord's mouth they say this O'Lord Laurckly become conscious and create the universe, and remove your illusion from the minds of living beings, in order that they may recognize your form illusion is predominant, it keens all living creatures in ignorance. when released from this, living creatures have the knowledge to understand you O Lord except you, no one can exercise power over this In whose heart you are dwelling in the form of knowledge, he alone conquers this illusion, otherwise who has the power to escape from the hand of Illusion? You are the creator of all, all creatures having arisen from you alone, are contained in you alone, just as many objects arise from the earth, and again mingle with it. Any one may glorify and worship any god, but he glorifies and worships you done Just as anyone, having constructed various golden ornaments, may give them different names, but they are only gold, just in this way you have many forms but regard them intelligently, then none of them are anothing, wherever one may look there nothing but you appears O Lord vour illusion is infinite! This it is which. having become the three qualities, truth passion, and darkness, assumes three forms, and creates preserves, and destroys the The secret of this no one has discovered, and no one will discover, heuce it is fitting for creatures to abandon all desire and meditate on you, in this alone does his advantage he' Maharai! having related this much of the subject, Naranarayan said to Narad "O Narad when Sanandan the sage, having related this ancient history, had removed doubt from the minds of all, then Sanak ' and the other saints worshipped Sanandan, according to the precepts of the Veda"

Properly S w talaffs 7 Sanak is one of the four sons of Brahma and was a councillor and companion of Vishua.

Having related this much of the story, S'ri S'ukadev Ji said—O Rijā! whoever shall hear this conversation between Narajan and Narad will undoubtedly obtain the object of faith, and will attain salvation. The very story of the perfect Brahma which the Vedas sang, was recounted by Sanandan the saint to Sanak and the other saints, then that very story Naranārayan cele brited before Narud, and Vyāsa obtained it from Nārad. Vyāsa recited it to me, and I now have recounted it to you. Whatever person shall hear and relut, this story will obtain the reward he desires. The virtue there is in performing penance, sacrifice, almsgrung, and vows, that very virtue resides in telling and hearing this story.

CHAPTER LXXXVIII

The story of Vrikāsur—S iva allows him to turn into ashes anyone on whose head he lays his hand—He attemits by this means to destroy 5 iva—Krishna reheves 5'iva from his danger by inducing Viikasur to destroy himself.

SRI SURADEV JI said —Mahkraj! Bhagwat has surprising sports, this everyone knows. Whoever worships Harri will be poor, and by other golds being reverenced Jhe becomes] rich! Behold! what is the characteristic peculiarity of Hari and Harr? The one is the husband of Lakshini, the other is the husband of Gauri, the one wears a garland of wild flayers, the other a garland of skulls, the one has a discus in his hand, the other holds a trident, the one supports the earth, the other sustains the Ganges, the one plays on a future, the other a wors, the one is the Lord of Vaikunth, the other is a dweller in Kullas the one preserves, the other destroys, the one mears with sindal, the other applies ashes, the one wears woven fabric, the other a tuger's skin, the one reash the other that Garma, 2 the vehicle of one is Garuda, of the other [the bull] Nandi, the one resides with cowherd lads, the other with chouls and ghosts

Both Lords have opposite peculiarities, make friends with which you please.

¹ For mine se one is inclined to read minne se but the careful Pandit Vogalhida Misra preserves the same reading. Hollings translates it "by serving" (mahra et a), and Eastwale causels the officially by the phrase has be reverences other dentes. I treat it as the Past Lamiaple which it appears to be There is the first of the phrase has been presented in the present of the phrase of the past Lamiaple which it appears to be There is the past Lamiaple which it appears to be

There is warrant for such a use, but it is not common

Agama is a general name for the Tantrika books on the mystic and obscene

worship of Saya and his Sakti or female emanation

Having related thus much of the story, Sri Sukades II sud -Maharti Srt Krishin Chand said to Rin Yudhishthuri "O Sudhishthira! I gradually destroy all the wealth of those to whom I show favour, because brother, relation wife, son, an fall other members of the family, abandon one who is de titute of wealth then improvibility springs up in him. I rom becoming impassible, he abandons the illusion of wealth and kindred and becoming free from fascination, worships me with wrapt attention By the potence of worshipping me, he attains the state of un changeable Nirvana 1 Having said the Sukades fi resumed -Maharan' by worshipping other deries, the heart's desires are fulfilled, but empreparation is not obtained

Himme related this subject, the same again spoke to King Parikshit thus - Mahar n' on one occision, when Vrikdsur, the son of hastans, had gone out of his house, with the desire of per forming an terity, he met in the was Noral the sumt. On seeing Narad Is he pro-trated himself, joined his hands, stood up before him, and with great humility said "Miliarat" among the three detties, Brahmi, Vi him, and Wihides, which is the readiest granter of boons? Kindly tell me that and then I will perform austernty to him. Awad Ji said, 'I ten, Vrikasur! among these three detties. Wihades It is the greatest granter of boons He delays not in being gratified, or in being vexed Behold! Six II, by the performance of very little austerity, being pleased. gave to Sahasrariun a thousand arms and for a very little fault, being angre, he destroyed him. Maharat having said this, Narad the saint went away, and Virkasur, having come to his own place, began to perform great au tenty and sacrifice to Mahades In the course of seven days be cut off all the flight from his body, and gave it as a burnt offering. On the eighth day, when he had made up his mind to cut off his head, Bhol in ith came, and seizing his hand, said "I am plea id with their whatever thou mayest with, ask, I will give it to thee it once ' As soon as the c words is used from the mouth of Sixa h Vrikasur, having joined his hands, said,-

"Grant me now such a boon, that on whose head I may place my hand.

He may in a twinkling, become ashes O Lord show me this favour "

Maharai! as soon as these words were uttered. Mahades Ji granted him the boon he had asked On receiving the boon, he went to place his hand on the head of S na himself Then, being frightened. Mahader Is left his seat and fied, and the Asura ran

Ners and has many explanations I tera by it means ' blown out ' I ke a lamp and has been held to express ann h latton but it i frequently taken to mean reab orpt on rate the Div ne but whether a the or without the retent on of consc ousness is a most point Buddhists and Hindus differ in the r expo usors of this term

after him Maharai! wherever Sadaswa turned, he also came close behind him. At length, being greatly agreed, Mahides II went into Vaikunth Perceiving him to be greatly distressed, the Benefactor of Devotees, the Lord of Vaikunth Sri Yuriri the Abode of Compassion, feeling communition, assumed the guise of a Brahman, and went before Virkasur and said 'O king of Asuras | why are you tolling after this one? Expound this matter to me On Learning these words. Vril isur related the whole secret Then Bhagwan said "O king of Asuras! It is a very surprising thing that so intelligent a person is you are should be deceived. Who believes any statement to be true of this nalled mad blang and thorn apple cating ascetic? This one with I body I ever smeared with rishes entwined with snakes, in frightful guise, accompanied by ghouls and ghosts, resides in a cemetery Into whose mind do his words come as truth?"

Maharai haying said this Sri Narayan continued, "O king of Asuras I if you e teem what I say to be file place your hand on your own head and see [the result]

Mahrry! on hearing these words from the mouth of the I ord when Vriksur, having become foolish through the power of illusion, placed his hind on his own head he was consumed and became a heap of ashes. On the death of the Asara instruments of delight began to sound in the city of the gods, and the distincts shouting. Victors' victors! "began to rain down flowers and Vulyadhars Gandhurvas, and Kumaras began to sung Hart's prises. I hen Hirt greatly glorified Hara and down schiming different to Vriksure the object of curricipation. Srif Sukuke, Ji said.—Wishard! whoever hears and recites this topic will undoubtiffly attain the most synthetic state, but he foour of Hara.

and Hara

should go and make trial of the three gods, and pronounce [one to be] Religion personfied, then we will neept his word as true."

Maharar having heard these words, all of them assented, and directed Rheign, the son of Brahma, to test the three gods, and return to them. On receiving the command Blirien the saint at first went to the world of Brahma, and preserving silence, went and sat in the court of Brahma, he neither prostrated, nor praised, nor circumambulated Raia! having poticed the discourtest of his son. Brahma was tern angry, and was on the point of cursing hun, but abstained from doing so by reason of his son's consuprimity 1 Then Blingu, perceiving that Brahma was under the influence of passion, rose un from there, and went to Kailis, and he went and stood where Siva was residing with Parviti Having seen him. Sixa Il rose up, and when he was on the point of stretching forth his hand to meet him, the latter sat down On his seating himself. Sixa II was evo edingly enraged. and took his trident in his hand to slay him. Then Sri Parvati, very meet by filling at his feet, counselled Mahades. It and said. "This is your counger brother, please forgive his offence. It is said -

Whatever offence occurs through a child, a holy person never takes note of "

Mahârai! when Parvat! Ji had cooled Sixa Ji by counsel, Bhrigu, perceiving that Mahadey II was absorbed in darkness. tose up and departed Then he went into Vaikunth where Bhagwan was sleeping with Lakshmi on a couch of flowers on a newel bespangled, golden, and curtained bedstead On arriving. Bhrigu gave Bhagwan such a kick on the chest that he started un from sleep Having seen the saint, Hari left Lakshmi descended from the bedstead, and having placed the foot of Bhrigu It to his head and eyes, he began to press them, and to sneak flus, "O ling of sages I please excuse my fault, the blow of my hard chest was unintentionally given to your lotus foot Do not retain this offence in your mind ' As soon as these words had issued from the mouth of the Lord, Bhrigu Ji, being greatly pleased, give praises, took his leave, and came where, on the banks of the Saraswati, all the sages and saints were seated On his coming, Bhrigu Ji related the whole secret of the three gods, just as it occurred, thus-

 Brahma is involved itt passion, Mahadev is immersed in darktiess,

Vishnu, who is chief among the virtuous, no other god is greater than he"

¹ Lst . my ness that is the son was his own

about to place himself on the funeral pile. Sri Murari, the destroyer of pride, came and took him by the hand, and smiling, said, "O Arjuna do not burn thyself, I will fulfil thy promise, I will bring that Brahman's sons from wherever they may be, and give them to him " Maharai! having said this, the Lord of the Three Worlds, having seated himself on his chariot, taking Ariuna with him, he proceeded towards the eastern quarter, and having crossed the seven oceans,1 arrived near the mountain Lokalok " Having gone there and descended from the chariot, he entered an exceedingly dark cavern. Then Sri Krishna Chand It issued a command to the discus Sudarsan , that weapon, pro ducing the effulgence of myriads of suns, proceeded onwards before the Lord dispelling the dense darkness

Having left the darkness, they advanced a little. Into its great waves they slid,3 with closed eves they entered

Krishna and Ariuna arrived where Sesh II was reposing

On going there, they opened their eyes and saw a large, long, broad, and high, and very beautiful golden and jewel bespangled palace There, on the head of Sesh Ji was placed a jewel studded throne, on that, in the form of a dark blue cloud, handsome in figure, with face like the moon, eyes like the lotus, wearing a diadem and earrings, clothed in yellow raiment, with silken loin cloth, with a garland of wild flowers and a necklace of pearls placed on him, the Lord himself, in fiscinating form, was reclining, and Brahma, Rudra, Indra, and all the other gods, were standing before and glorifying him Maharai having seen such a form, Ariuna and Sri Arishna Chand Ji went before the Lord, and prostrating themselves, with joined hands, stated the whole cause of their coming On hearing the affair, the Lord sent for all the sons of the Brahman and gave them, and Aruna. having looked upon them, was pleased, and accepted them. Then the Lord said .--

"Since you two are portions of me, Harr and Ariuna, look [upon me] as much as you please,

You went upon earth to bear its burden, you have given much happiness to virtuous and good people.

See note 1 p 275

This is a mountainous belt surrounling the world at the furthest I mit.

beyond the seven circumanisticate oceans.

The rendering of this worl is conjectural. Hollings renders it by "there were utilities and it is conjectural." Hollings renders it by "there were utilities regarding the fact that tarnage is fenum to hastwock translates. "they entered but in his Vocabulary he says the word in this very place means to encircle" For none of these renderings is there any known warrant in the to encircie— rot note or torse, tendenings is there any known warrant in the language. The vivel land mems it to beft ing or we table a lot to shine," "does stely "or "elaming". In this latter sense I conjecture that the pleasurable will not the wives.

The Supreme Lord is here ment

You have destroyed all the Asuras and Dutyas, and have adjusted the affairs of gods, men, and saints,

Since two charts of me are in you, they will accomplish your purposes"

Having said this much, Bhagwan dismissed Anjuna and Sri krishna Ji. They, taking the children, came into their city, the Brahman obtained the Brahman's sons, in every house there was joy, festivity, and songs of congratulation. Having related that much of the story, S'ri Sukadev Ji said to King Parikshit — Mataraj I.—

Those who hear and meditate on this story, will have sons and prosperity

CHAPTER AC

Descript on of kn had's happy I fe with his numerous wive—III rast offspring, and the school established for their instruction

*Sri Sukades Ji said -Maharāj! in Dwarakā city Sri Krishna Chand ever abides, increase and prosperity shine in every house of the Yadubansis . men and women are ever forming fresh designs with dresses and ornaments, rubbing on scent and sandal they apply perfume, the traders have the markets, roads, and squares, sprinkled, swept, and cleaned, there traders, from various countries are bringing many different articles to sell, here and there the citizen are amusing themselves, in different places Brahmans are reciting the Veda, in every house people are listening to and reperting stories from the Puranas, good and virtuous people are, might and day, singing the glories of Hari, chariotters are continually soking chariots and cars and bringing them to the royal portal, chariot riders, chief charioteers, elephant riders, cavalrymen, heroes, braves, soldiers, and warriors, are coming to calute the king of the Yadayas, skilful people are dancing, singing, playing, and delighting, and bards and pane gyrists are again and again celebrating glories, and are receiving (as rewards) elephants, horses, vestments, arms, food, money, and golden tewel studded ornaments

Having related this much of the story, S n Sudader Ji and to the Ang.—Maharayl on the one hand, in Roya Ugrasen capital, there were going on, in this way, a variety of entertainments, and, on the other hand, Sri Kirshina Chand, the root of 1918, was ever disporting himself with his sixteen thousand one fundred and eight young women. At times, the young women, engrossed in love, were making themselves up like the Lord, at times, On hearing this the doubt of the sales disappeared, and debolt was in the mind of all .

All prused Vishnu, immosable (uth was fixed in their hearts

Having related this much of the story, Srl Sukadev It said to King Parikshit - Maharu! I am about to relate an intermediate story, do you listen attentively. In the cate of Dwarska, Raja Ugrisen for his part, was reguing virtuously, and S'ri hrishna and Balar in were obedient to him Bi the rule of the king, all the people were attentive to their respective duties, and were intelligent in business affairs, and enjoyed happiness and ease There was all o a very amable and vertuous Brahman residing there On one occasion, having a son, he died He took that dead son and went to the gate of Raia Ugrasen, and began to say what came uppermost You are very impious, wicked, and sinful, from the acts and regulations of you alone the subjects are experiencing affliction, and my son also, through your sin

alone, is dead "

Maharat I having uttered many various expressions of this kind, the Brahman placed the dead boy at the royal portal, and came to his own home. Afterwards he had eight sons, and all eight he deposited in this same fashion at the king's door When the ninth son was about to be born, that Brahman again went into Raja Ugrasen's court, and standing in the presence of Sri Krishna Chand Ji, calling to mind the repeated pain of the death of his sons, and weeping greatly, began to speak thus ' Cursed be the king and his government too! again cursed be those people who serve this unrighteous one! and cursed be me in that I am abiding in this city! Had I not remained in the country of these sinners my sons had been saved! By the unrighteousness of these my sons have died, and no one has protected them

Maharai! standing in the midst of the court, the Brahman weeping greatly uttered many expressions of this kind, but no one said anything At last, Arjuna, seated near to S rl Krishna Chand, keeping on hearing this and being disconcerted said

O divinity! before whom art thou making this statement? and why art thou grieving so much? 1 In this court there is no archer who can remove thy affliction hings of the present day are selfish they are not removing the ills of others that they may give happiness to their subjects and that they may pro tect cows and Brahmans ' Having spoken thus, Arjuna again addressed the Brahman thus, 'Divinity! now do you go and stay in your own house free from anxiety, when the time for your having a son arrives please come to me I will go with you, and will not allow the boy to die " Maharaj ! on hearing

Not ce here also the Aorist fortified with the Substantive Verb in the sense of the Present tense

these mords, the Brahman angrily said, "Within this assembly, evcept Sri Kirsbur, Balaram, Pridyumna, and Aniruddhr, I see no one strong enough to rescue my son from the hand of Death." Arjuan said, "Brahman' thou dost not know me my name is Dhumman; I promise the that if I do not saie this son from the hand of Death," is all bring thy dead sons, wherever I may find them, and above them to thee, and should they also not be found, then I will burn myself in fire along with the bow found, then I will burn myself in fire along with the bow found, then I will burn myself in fire along with the bow found, then I will burn myself in fire along with the bow found, then I will burn myself in fire along with the bow found, then Brahman being satisfied, went home. Then at the time of the son's birth the Brahman came to Arjuan Then Anjuan, taking up his bow and arrows, arose and hastened with him. Afterwards having one there, Arjuan so thatched his house with arrows, that even air could not enter therein, and house with arrows, that even air could not enter therein, and house file bearing his bow and arrows, percentated around it

Having related thus much of the story, Sri Sub-det, Ji sud to hing Panishin — Mailuraj Arjuna resorted to muny contrainces to save the child, but it was not saved, and the day was weeping at the time of the birth of the child on that day, it did not seen breather but came forth dead from the nomb itself Having heard of the birth of a dead boy, Arjuna, abrished, came to Sri Kirshina Chand, and after him came, the Brahman abegin to Sri Kirshina Chand, and after him came, the Brahman begin to Sri, "O Arjuna" a curse is to thee and to thy life! in that, having spoken falsely, thou art showing thy face to people in the world! O camech! if thou couldst not save my son from death, why didst thou male the promise, that thou wouldst eave my son, and if thou couldst not save him thou wouldst bring and give to me all my dead sous? !

Mahary to hearing these words, Arjuna, taking his how and irritions, role from that place and proceeding onwards, went to Dharmary in the est; of Sanjaman's Hrving seen him, Dharmary in the est; of Sanjaman's Hrving seen him, Dharmary and the est; of Sanjaman's Hrving seen him, Dharmary and "Mahary I what is the cause of your coming here?" Arjuna said "I'un come to eske the sense of your coming here? "Arjuna said "I'un come to eske the sense of your coming here?" Arjuna said "Thou children has on to come here. "Mahary as soon as the words issued from the month of Dharmary as the found the Britanian's constrained from the month of Dharmary properly a force that we work is such as the said of th

The celebrated low fundrs the wonleful powers of shich are to often all led to on the Mallatine or supposed to have belonged to Implement all led to on the Mallatine or supposed to have belonged to Implement and taxons generally to the many the many of the mallatine and taxons generally the many that the many taxons generally the taxons that the many taxons the many taxons are the many taxons generally the taxons that the many taxons the many taxons the many taxons are the many taxons are the many taxons the many taxons

The name of Lama s chief city

Han, being i [similarly] engrossed, is adorning the young women, and the mutual sports and frolies they indulge in are unutterable, they are not describable by me, only by being seen can it be realized.

Having said this, Sukadev Ji sud —Maharaj i one day, at night time, Sri Krishna Chand was disporting with all the young women, and having witnessed the various actions of the Lord, Kinnaras and Gandhrivas playing away on lutes, timbrels, pipes and lettle drums were celebrating praise, and all was in accord, when in the midst of this while disporting themselves, some thing occurred to the Lord he went to the banl of a lake, taking them all with him and entering the water began to indulge in water play. Alferwards while engaged in water play, all the waves, being obsorbed in the love of Sri Krishni Chand, Josing all regard for body and mind, having seen a chaked and chakes seated on opposite sides of the lake calling to each other, said—

O Chakwal why art thou concealing grief? through separation from thy lover thou art not sleeping at night. 2

Having become greatly agitated thou art calling thy lover thou art ever reminding us of the lover

We for our part, have become his slive girls" Having snoken thus, they went onwards

Then they begrn to say to the ocean, "O ocean! thou who are heaving deep sighs, and art I eping away might and day, why is that? Art thou separated from anyone? or is it grief for the lost fourteen jewels? Having said this, then, looking at the moon they said, 'O Moon! why art thou emacated in body and disturbed in mind? Hast thou consumption that thou watest and watest dails? or Inving looked upon Stift in a Chiad Ji, are thy actions and thoughts disconcerted also, as ours are being disconcerted?"

Having related thus much of the story, Sri Subadev II said to the bang "Andaruy" in this way all the young women said a variety of things to the air, the clouds the cuckoo the mountains the river, and the swain, those can be imagined. Afterward all the women are disporting themselves with Sri Krishin Chind, and remain construct in attendance, they are celebrating the virtues of the Lord, and receiving the reward which there hards desired, and the I ord was cirrying out the duties of the house holder state in a consecutious way. Mahariy! the sitteen thousand one hundred and eight queens which have been previously described had eight queens which have been previously described had eight queens. I have not the power to describe that but I knew this much, that there were thirty millions eight eight thousand one hundred schools for the instruction of Sri Kri lina Chand Ji so fipring, and just the

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same number of teachers. Lurthermore whatever son consisons and drughters sons which Sri Krishna Chrind Jirhu done were deficient in beauty strength brivery weith or virtue Each one excelled the other. I ow slid I attempt to describe them? Having related this much the sige said. —Whiriy! I have celebrated the sports of Broj and Dadrald. This is felicitous to all. Whoever shall receive it with affection will undeal tedly obtain faith and salvation. By I carring! the story of Hari he will meet with the revealed which arises from penance sterifee, alms giving yous pilgrinings, and butting

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